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THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

CHAP. IV.

Of Archbishop Parker's Consecrators.

Having in the foregoing chapters proved the validity of our ordinals against the cavils of this writer, whereby I doubt not but it will appear to every impartial reader, that it is not the love of truth, but faction, has engaged him in this cause; I proceed now to show that those men who used this form at archbishop Parker's consecration, were true bishops.

This author will by no means admit of this, though he should "admit that king Edward's forms had been valid; yet those who imposed hands on Matthew Parker were not made bishops themselves by either it or any other form. As for Coverdale and Scory, it is shown already, that when they were made bishops, we find no form in being to consecrate them by. And as for Hodgskins, another of Parker's consecrators, it is a question whether ever there was such a man or no. But supposing all those three to have been bishops, yet none of them were Parker's principal consecrator, nor pronounced the form.

"Matthew Parker's principal consecrator was one Barlow, who was never made bishop by any pretended consecration whatsoever; nor are there any records in being in the world that give the least hint of his being ever consecrated. And since this consecration is not any where registered, nor found in any author, it is unreasonable to have him imposed upon the nation for a bishop."

You see here the strength of what this author has said against archbishop Parker's consecrators; and now we are to examine into the truth of what he has here written.

1. As to Scory and Coverdale, you will find that matter set in a clear light in the 1st chapter; where you will find, by the most authentic testimonies that any nation can produce, viz., public acts of State, that there was an ordinal in being, (contrary to his bold, confident, not to say impudent assertions,) whereby they were to be consecrated, and without which consecration they were incapable, by the laws of this land, to enjoy the revenues of their bishoprics. For it appears above by act of parliament, that the ordinals were set forth under the great seal, by the 1st of April, 1550, and by the register it appears that

John Scory and Miles Coverdale,	were consec. 30th of Aug. 1551, by	Tho. Canterbury. Nich. London. John Bedford.

So that there was a form in being a year and five months before their consecration.

But poor Hodgskins is like to come off by the worst of it: for we find Mr. Ward has reduced him into a state of nonentity; though it appears by Cranmer's register, that he was consecrated the 9th of December, in the 29th year of Henry the VIII., by John Stokesley, bishop of London; John Hilsey, bishop of Rochester; Robert Warton, bishop of St. Asaph; all good Catholics.

He saith Barlow was not consecrated, because he doth not find him registered in Cranmer's register; and he denies there ever was such a man as Hodgskins, though his consecration is found here. Strange magic this!—this is a note beyond transubstantiation. If I had been as he, since I was in this denying humor, I would have carried the jest a little farther, and denied there were ever such men as William Barlow, Miles Coverdale, John Scory, Matthew Parker, and so on. I would have denied king Edward had any ordinals at all; that all acts of Parliament, public records, and every thing else relating to this matter, were forged by that sly rogue Mason, in the year 1613. This would have put an end to this dispute at once; for I dare say, no soul living would ever have answered him; and many a good Catholic would have believed him, as firmly as they believe the saints in heaven do hear the prayers they make to them here on earth.

And therefore for once not to make a practice of it, I will be so bold as to presume, there was such a man as this Hodgskins, who was consecrated as aforesaid, Suffragan of Bedford; and so I shall go on to prove Barlow's consecration.

His first argument, to prove that Barlow never was consecrated, is because he is not found in Cranmer's register: though at the same time, Scory, Coverdale, and Hodgskins are found there, yet their consecrations must go for nothing; and because Barlow is not there, he was no bishop; so that these records, when they are for Mr. Ward's purpose, are very good, and when they are against him they are not worth a straw.

Nay, he goeth farther, and saith, there is not the least hint of his being consecrated in any record in the world. But how true this is, these records, which you find here quoted, are sufficient to inform you. The first record I present you with, is king Henry the Eighth's mandate for his consecration, directed to archbishop Cranmer:

"To the most Reverend Father in GOD, Thomas, archbishop of Canterbury, the king wisheth health. Know ye, that by election lately made in the Cathedral Church of St. Asaph, vacant by the death of Henry Standish, of pious memory, the last bishop of that place, we have given our consent and favor to the venerable and religious man, William Barlow, Prior of Bisham, of the order of St. Augustine, in the diocese of Salisbury, to be bishop and pastor of the place aforesaid. And by these presents we signify unto you, that you should execute what belongs to your office in this matter. Witness the king at Westminster, the 22d of February, 1536."

Here is the mandate which all our kings send to our archbishops in these cases; and the question is, whether it appears by any public record, or history, that archbishop Cranmer disobeyed this mandate, or that ever he was prosecuted in a Pramunire, for such his disobedience, which is so remarkable a thing, that there must have been some public notice taken of it? If this appears, we may safely venture to give up the cause.

The laws in Henry the Eighth's time were too fresh in memory to countenance so much as the least omission in this kind. For there was a law made in the 25th year of his reign, "That whensoever any such presentment, or nomination, shall be made by the king's highness, his heirs, or successors, by virtue and authority of this act, and according to the tenor of the same: that then every archbishop and bishop, to whose hands any such presentment and nomination shall be directed, shall, with all speed and celerity, invest and consecrate the person nominated and presented by the king's highness, his heirs, and successors, to the office and dignity that such person shall be presented."

Now here follows the penalty annexed to a refusal of obedience to the mandate aforesaid:

"If any archbishop, or bishop, within any of the king's dominions, after any such election, nomination, or presentation, shall be signified unto them by the king's letters patents, shall refuse, and do not confirm, invest, and consecrate with all due circumstance, as is aforesaid, every such person as is so elected, nominated or presented, and to them signified as is above-mentioned, within twenty days next after the king's letters patents of such signification or presentation shall come to their hands; or else if any of them, or any other person or persons, admit, maintain, allow, obey, do, or execute any censures, excommunications, interdictions, inhibitions, or any other process or act, of what nature, name, or quality soever it be to the contrary, or let of due execution of this act; that then every archbishop and bishop and all other persons so offending, and doing contrary to this act, or any part thereof, and their aiders, counsellors, abettors, shall run in the dangers, pains and penalties of the estatute of provisions and Pramunire, made in the 25th year of the reign of Edward the third and in the 16th year of king Richard the second."

Now this law was made but two years before Barlow's consecration; and I would fain know, what reason any rational man can frame to himself, why archbishop Cranmer should refuse to consecrate Barlow, or so much as neglect to do it, after he had received the letters patents; when by such neglect, or refusal, he exposed himself even to the highest penalties our laws can inflict upon him; and why Barlow himself should not take care that Cranmer and the rest did their duty; for otherwise he could not enjoy the revenues of his bishoprick, let leases, or do any other act, though never so much to his own personal interest; for unless he sued for his temporalities, nothing of this nature could be done by him, and no court either would or could admit of such a suit, without the person sueing was actually consecrated a bishop, that being a necessary qualification for such a suit, as all the lawyers in England, that know any thing of this matter, are witnesses of.

There is one very merry argument this author brings against bishop Barlow's consecration, and that is, that "Henry the VIII. was a man led by his passions." But I would fain know which of king Henry's passions were gratified by Barlow's want of Consecration.—But it appears by the mandate for consecration, that the king's passions prompted him to have him consecrated.

It is a strange thing that Barlow should be the only bishop in all that reign, and contrary to all laws then in being, that should want consecration. This is a thing so contrary to common sense, that none but those, whose inclinations are strongly biassed against any truth which makes against them, can give any credit to it, especially if we consider that this opinion is directly opposite to the notions of all men in that age, and of the bishops too; for we find him concerned in a consecration in the year 1541. He was one of the three that consecrated Arthur Buckley, bishop of Bangor, a papist; and it is a wonder, that since there were so many other consecrated bishops, he should be pitched upon to do this office, if there was then any suspicion of his want of consecration.—But it appears farther, by public records, in Henry the Eighth's time, in king Edward's time, and in the days of queen Mary, that all these princes had different notions of him from what the modern priests and jesuits of the Church of Rome pretend to have; I say pretend to have, because I do not think that they believe themselves in what they say with respect to this matter.

You have already seen king Henry's mandate for his consecration; the same prince afterwards styled him bishop in two instruments, upon the removal of Barlow from the bishopric of St. Asaph to that of St. David's, in the year 1536, as you may see by the records underneath; the one is the license for electing one n his room to the bishoprick of St. Asaph, the other is Warton's significavit, who was Barlow's successor in the See of St. Asaph. The instruments, you find, are dated May the 29th, and June the 24th, Anno 1536. The vacancy to which Warton succeeded, is in terms declared to be made. Per liberam transmutationem Willielmi Barlowe ultimi Episcopi ibidem, &c. And would Henry the VIII. have styled Barlow a bishop in two public instruments, within less than six months after his first election, had he not known him to be a bishop?

King Edward the VI., when he translated Barlow to the bishopric of Bath, he styles him in the instrument of Translations: Reverendus pater modo Episcopus menevensis. And again, Concedimus et damus præsato reverendo patri Willielmo nunc meneven. Episcopo, prædictum Episcopatum Bathon et Wellen: Ac eundem Willielmum in Episcopum Bathon et Wellen, transferimus per præsentes, &c.—You have the record at large in Rymer, vol. 15, page 169.

But what is most remarkable to prove him a bishop, is the testimony of that zealous lady queen Mary, who, in seven public instruments, own him to be such; first in her license to the dean and chapter of Wells to choose another bishop in his room.

"The Queen wisheth health to our beloved in CHRIST, the dean and chapter of the Cathedral Church of Wells.——Our Cathedral Church of Wells being now destitute of the comfort of a pastor, by the free and spontaneous resignation into our hands of the last bishop of that place, we have given you leave to choose another into the Episcopal and Pastoral office, commanding that you choose such a bishop and pastor as is meet by his learning in the Holy Scriptures, and fit for that office, devoted to GOD, profitable and faithful to us and our kingdom, and who will be useful to our Church aforesaid. In witness whereof," &c.

"Witness the queen at Westminster, the 13th day of March."

And here I must beg leave to appeal to all the world, whether Queen Mary, or her counsellors, who were so violent in other things, would have accepted of a resignation from a person that had no title, by the laws of the land, to a bishopric; for no man then, any more than at this day, could have any title to a bishopric, by our laws, that wants consecration. If this had been the case, would she not rather have directed her letters patents, without any more ado, to the dean and chapter, as to a vacant bishopric, which indeed would have been the case if Barlow had not been consecrated?

Another eminent instance of queen Mary's acknowledging Barlow for a bishop, is in another instrument directed to the archbishops, &c. in these words:

"The queen to all archbishops and bishops, and to all others whom it may concern, wisheth health. By the late vacancy of the Episcopal See in our Cathedral Church of Wells, upon the deprivation and removal of the last bishop of that place, the dean and chapter of that Church (having first sought and obtained our license to choose another bishop and pastor) have canonically chosen and nominated that discreet man Gilbert Borune, bachelor in divinity, to be their bishop and pastor, as it more fully appears by their letters which we send you, together with these presents."

Now here I would be glad to know whether queen Mary would first obtain a resignation, and afterwards would the rebellious diocesans (because acting without and against the consent of their metropolitan Cranmer, who was then alive) have proceeded to deprive Barlow, if they had not known him to be a bishop. The attempt to deprive him, which is directly affirmed in this last instrument, proves him, upon their own testimony, to have been a bishop.

There are five public instruments in Rymer's Fœdera, relating to the restitution of the temporalities, in five several counties, wherein are these words: "Vacante nuper Episcopatu Bathon et Wellen, per liberam resignationem ultimi Episcopi ibidem;" so that here, in all, there are no less than seven records under queen Mary's own hand, that acknowledge him to be a bishop; and therefore Mr. Ward had not truly informed himself in this matter, when he saith, "There is not the least hint of his consecration in any records in the world." I am sure these, and those others that are before, give the strongest hints of this nature that can be given, unless it be the register itself, wherein he is registered as consecrated, which is not yet found; though I do not doubt but it may be found, if there were a stricter inquiry made for it. Archbishop Bramhall observes, that it is to be doubted, whether it was ever yet sought for farther than Lambeth. But he farther observes, "That all the other acts do appear in their proper courts; the king's license, the dean and chapter's election, the king's letters patents, (which is that you see before,) the confirmation of the dean of the arches, which all go before consecration; and his doing homage, and the restitution of him to his temporalities, and his enthronisation, all which do follow the consecration, and are infallible proofs in law of his consecration." To these we may add those records of queen Mary's, which are public records of an enemy to confirm this matter.

Mr. Ward saith farther: "There is no author that mentions his consecrations." I know not what he means by this, unless he means that no author mentions him as a bishop in the time he lived; for it is not every author's business to mention consecrations. By the same rule he might deny that our bishops now are consecrated; but if he means that no author mentions him as a bishop, I can tell him of a very remarkable book, published not two years after his consecration, wherein there is mention made of his being a bishop, and that in a very eminent manner. The book I mean is "The Institution of a Christen Man," published in the year 1537, by twenty-one of the bishops of England, and signed by them, and among the rest by bishop Barlow, thus, Gulielmus Meneven. There are two bishops that subscribe after him. This book I lately saw in the hands of a learned and curious friend of mine; but not having the book at present by me, I can give no particular account who the rest are.—Yet this proof extends so far as this, that he is there, by a number of good Catholic bishops, acknowledged as Bishop of St. Davids; for certainly they would not have signed any thing in company with an intruder that wanted consecration, much more would those two bishops who signed after him, have given the precedency to such a man.

The only thing that has the face of an argument of Barlow's not being consecrated, is the want of a register of it; but then you see this is supplied by so many other unanswerable evidences, that there can be no just scruple raised upon this head. And we see that these men can, upon other occasions, undervalue the testimony of these very registers. For you see they are not sufficient to attest the consecrations of Hodgskins, Scory, and Coverdale, and yet they must be brought in as evidence against Barlow; and again, on the other hand, we find no record made in these registers of the consecration of their great *Goliah*, Stephen Gardiner, bishop of Winchester; and notwithstanding this defect, he must be reputed a good consecrated bishop, and no doubt of it he was, notwithstanding this omission; and you see they oppose Barlow's consecration upon the account of the very same defect.

In short, there appears so much of faction in this whole affair, that men of sense of all parties must necessarily look with the utmost contempt upon the supporters of it.

What he says farther upon this head is of no weight, as when he says the heretics of those days, (as he calls them,) held and taught that there is no other priesthood in the law of grace but baptism; that Henry the VIII. thought himself a priest, that he might be head of the Church, and that he was pleased with Barlow's want of consecration, upon that account, and a great deal more such stuff as this; which, as it is directly contrary to our laws, and the known practice of that time, deserves no other answer but contempt. It is too romantic to be opposed.

He brings an argument out of Champney's book against our ordination, which he thinks of great weight, and that is, "If Barlow had been truly consecrated bishop, the Queen, in her letters patents for Mr. Parker's consecration, would never have put him after Anthony Kitchen, bishop of Landaff." And again he farther proceeds: "Doubtless if Mr. Barlow had known himself truly a bishop, he would have disdained to have been his second in that honorable action, seeing he should, if consecrated, have been his senior."

I own Barlow was Kitchen's senior by many years, and yet such a *punctilio* as this can be of no force against such arguments as have already been produced for his consecration.

But this argument, trifling as it is, has long ago received its answer from the learned pen of Mr. Mason; but it is the way of such people as I have to deal with, never to take notice of any answers which have been made to their objections, though never so solid, but to continue to urge them over and over again, with a bold air peculiar to themselves, and their foreign education.

But Mr. Ward has one advantage, and that is, that the answer is in Latin, and so out of the reach of those for whom his book is designed; or else this reason may be his excuse, for aught I know, and therefore I shall take the trouble to translate it:

"Barlow, by reason of his consecration, ought to have had the precedence, if there had not been a particular reason to the contrary.—Therefore it is to be observed, that Anthony Landaff always kept the possession of his See, nor was he deprived of it by any of the disturbances in the Church of England; so that at the date of the patent he was actually bishop of Landaff. But Barlow, although in the days of Henry the VIII. he was actually bishop, perhaps of St. Asaph, but certainly of St. Davids, and in the reign of Edward the VI., of Bath and Wells. But in the Marian persecution he was forced to leave his bishopric, into which another, namely, Gilbert Bourne, was collated; and although at the time when Parker was consecrated to Canterbury, he was chose bishop of Chichester, yet he had not taken possession of it. And therefore although he was then a true bishop, with respect to the character, he did not actually possess a bishopric, which thing the queen's letters patents plainly show. For they style the one simply Anthony Landaff, but the other neither simply Bath and Wells, nor absolutely Chichester, but William Barlow, formerly bishop of Bath and Wells, now elect of Chichester; and therefore for this cause, (if I may conjecture,) Barlow is put after Landaff in queen Elizabeth's letters patents."

And here I must appeal to all men of sense, whether this is not a very natural account of this matter.

Another argument Mr. Ward brings against Parker's consecrators, is from queen Elizabeth's dispensing with all their defects and disabilities, in her letters patents. If the Queen had not been conscious of their deficiency, there had been no need, nor any occasion of her pretending to supply what was wanting in their condition, state, or faculty. This want, as to their condition and state, could be nothing but the wanting of consecration, for it is only this that changes their state."

This is a strange assertion, that consecration only changes the state of a bishop. I would fain know whether a bishop that is deprived thinks himself to be in the same state as he was in before his deprivation? But if our author will confine the word state to consecration, I hope he will show us what authority he has to limit the words of a patent published 150 years ago, to what constructions he is pleased to put upon them. But it is plain, by the words of the patent, that it refers only to incapacities in the eye of our laws. "Qua per statuta bujus regni, aut per leges ecclesiasticas in hac parte requiruntur aut necessaria sunt." And if we consider that Barlow, Coverdale, and Scory, were neither of them in the actual possession of bishoprics, there may be reason enough for such a patent with respect to the laws; for it is a question whether any but those who are actually in the possession of some See, can legally consecrate a bishop, so as to be reputed such in the eye of our laws, ecclesiastical and civil. But it is plain, the patent had no respect to their consecrations, because the act of consecration does not derive its power from the laws of man, whether they be ecclesiastical or civil, but from the laws of GOD. And as the patent has only respect to the former, as appears by the words of it; therefore it cannot without manifest violence be applied to the latter.

Upon the whole then we find, that the four bishops that consecrated archbishop Parker, were all regularly consecrated bishops: Barlow and Hodgskins, in the time of Henry the VIII. by the Romish ordinal; and Scory and Coverdale, by that made in king Edward the Sixth's time; and all this is proved by the most authentic evidences that ever were produced in a case of this nature, and which must unavoidably, in the opinion of men of sense, silence the empty guesses of factious heads.

CHARGE OF THE MOST REV. THE ARCHBISHOP OF CANTERBURY, DELIVERED BY HIS GRACE IN THE CHURCH OF ALL SAINTS, CANTERBURY, ON WEDNESDAY THE 30th SEPTEMBER, 1840.

My Reverend Brethren,—When first I was called as archbishop to this great diocese, the topics upon which I was led to address the clergy assembled on an occasion like the present were mostly of a general nature—of great importance indeed, though without any particular application to the existing state of the Church as compared with former times. The clergy were then in the peaceful exercise of their functions—undisturbed by open hostility; and the only interference in the concerns of the Church on the part of the legislature was confined to its internal improvement, and the better regulation of its discipline. But from the time of my advancement to the very responsible situation which, however unworthily, I have now the honor to fill, a very material change has taken place in this respect. The attention of the crown and the parliament has been directed to every part of our social system, and among the number of measures adopted in consequence are many which immediately or remotely affect the interests of the Church. Of this latter description the most important are, perhaps, the alteration in the Poor Laws, the new system of registration, and the regulation of the laws relating to marriage.

Whether the inconveniences which have arisen in the working of those measures are only such as must be expected in great alterations of matters so extensive and complicated, and for which remedies will be suggested by experience—whether in their effects on society, good or evil will ultimately be found to preponderate, or whether any of them have been productive of trouble uncompensated by any advantage, it would be a waste of your time to inquire. The clergy, with that moderation and temper which always distinguished them as a body, feel it their duty to obey the laws of their country—to assist in the removal of difficulties which may obstruct their salutary operation, and in the prevention or mitigation of the evils, if any, which they may be calculated to produce.

In my remarks upon a measure of the greatest importance relating to the affairs of the Church, I will be brief. I allude to the commutation of Tithes, which, after many abortive attempts, has been effected in a manner as little liable to objection as could be expected, with the single exception of depriving the tithe owners of all prospective advantage, and thus excluding the clergy from a share they otherwise had in the growing prosperity of the country. But whether those losses, the extent of which is uncertain, are not more than compensated to the clergyman by the facilities given him of collecting his tithes without incurring the charge of extortion, or provoking the hostility of his parishioners, deserves to be well considered. Far am I from advising the clergy to abandon their just claims. That which might be laudable, or at least obligatory, with regard to our rights as individuals, would be highly reprehensible in respect of the property which we hold in trust for the Church.

This applies to the question which has not yet been finally settled—assessment of tithes to parochial rates; and with still greater force to the demand of the dissenters for the abolition of Church rates—a demand without a foundation of justice, and which would inflict, in its consequences, a heavy, and perhaps an irreparable, blow on the spiritual interests of the poor. In regard to this and other measures of a similar nature and tendency, however inconsistent with our notions of justice, or true policy, our opposition must always be regulated, as it has hitherto been, by principles of Christian charity. We should insist on nothing but what we deem to be reasonable, and should never disgrace our profession by intemperate language, by personal violence, or use unwarrantable means in the assertion of our rights.

A measure more immediately affecting the internal economy of the Church is what is commonly called the Clergy Discipline Act—an act which affords more effectual means for punishing offences, which I am happy to say, are of rare occurrence in these days, in our Church, and which will add little to her real discipline. Our dependence in this respect must rest on the character of her ministers—their prudence, their piety, and their sense of their duties—their disposition to obey her laws and injunctions, and to submit to lawful authority.

The infliction of penalties may operate in the way of example, but they seldom reclaim the delinquent who has disgraced his profession, or wipe the blot from his character which makes his ministrations useless. Yet, the powers conferred by this act, cannot be regarded as unimportant, while they afford the means of relieving the Church of the imputation of indifference to the conduct of her ministers, or of removing an offender from the charge of a flock he is no longer worthy to feed. It were indeed freely to be wished, that the law were more expeditious, and that a less expensive mode of proceeding could be devised, consistent with that regard to reputation and property which is required by the laws, and which the clergy have a right to expect, in common with all their fellow subjects. There is, however, little reason to think that this law will be frequently acted upon, when we regard the progressive improvements that for many years have been observable, the attention of the clergy to their duties, and the notions entertained by young men who seek ordination, of the responsibility they take on themselves in entering the service of the Church. That any of those who engage in our holy profession, with a sincere desire of promoting the honor of GOD, and bringing their fellow men to salvation, should so far depart from their principles, as to fall into scandalous offences, is by no means likely. Even where higher considerations have not due weight, a profound regard for decency, and public opinion, will prevent gross violations of the law.

The recommendations of the Church commissioners, which were already before the public when I had last the satisfaction of meeting you, have, at length, after some modifications from the wisdom of parliament, passed into law. On the changes thus introduced, affecting the condition of three great classes of the clergy—the bishops, the parochial clergy, and the chapters of Cathedral and collegiate Churches,—I shall trouble you with but a few remarks. The subject has been so fully discussed—the principal features of those measures, and even the minute details, have been so long before the public, that it cannot be necessary to repeat that which must already be known to all who take an interest in these matters. My observations, therefore, will be brief.

The changes in respect to bishoprics, so far as I can learn, have been greatly approved of. The points which required correction, were the unequal allotment of territory to the jurisdiction of the several bishops—the unequal distribution of revenues, and the necesssity arising hence for assigning Cathedral preferment or benefices without cure of souls; to make up the deficiencies of income in the poorer sees. These anomalies have now been removed.—The labors of the bishops have been more fairly apportioned by a union of sees, and the division of dioceses, or the transfer of districts from one diocese to another, with regard to the exigency in each case. A competent maintenance has been provided for every bishop, by a taxation of the richer sees. The necessity of commendams being thus done away, all subordinate preferments will be left to the clergy; and the bishop, having no other charge to distract his attention, will be enabled to devote his whole time to the care of his diocese, his parliamentary duties, and the general concerns of the Church. The approach to an equality of the revenues of the bishoprics, will have the further advantage of diminishing the frequency of translation. Occasions there may be, when the power of removing a bishop from one diocese to another may be exercised with advantage to the Church. It is therefore wisely retained. But generally speaking, it is better for the bishop to remain in the station in which he was originally placed, than to be translated to another diocese; for some time must elapse before he can acquire local experience, or obtain personal influence, which is the slow growth of years.

The necessity has long been perceived of strengthening the hands of the spiritual rulers, and increasing the efficiency of the Church, in regard to parochial ministrations, and thus securing to every parish the presence of a clergyman, and consequently the performance of duties which can never be so fully provided for as by incumbents living on the spot. By acts which have lately passed, the extent of non-residence has been subject to progressive diminution, by reducing the number of exemptions, by limiting the grant of license, by abridging pluralities, and facilitating the erection of glebe houses. The extent of the subjects prevents me from enlarging on the particulars, or even enumerating the principal matters which have fallen under the notice of the legislature. Explanation would be indeed superfluous. It is desirable that every clergyman, however well acquainted with the laws of the Church, should, in all doubtful concerns of importance to himself or his parishioners, apply for instruction to his diocesan, before he proceeds to act. I have known instances of excellent clergymen who have lost important advantages and been involved in serious difficulties, by the neglect of this salutary precaution.

In reference to all that has been done on this head, I may fairly presume that on the whole it is approved of by reason, and by the feelings of both clergy and laity, with the exception of those who desire, what at this time and in the present state of the Church is impracticable—the entire abolition of pluralities.

(*To be continued.*)

Copy of a Letter from the Rev. Charles Wesley to the Rev. Dr. Chandler, just before the Doctor's embarkation for America.

LONDON, April 28th, 1785.

Rev. and Dear Sir,

As you are setting out for America, and I for a more distant country, I think it needful to leave with you some account of myself, and my companions through life. At eight years old, in 1715, I was sent by my father, rector of Epworth, to Westminster school, and placed under the care of my elder brother Samuel, a strict Churchman, who brought me up in his own principles. In 1727 I was elected student of Christ Church. My brother John was then fellow of Lincoln.

The first year at college I lost in diversions. The next I betook myself to study. Diligence led me into serious thinking. I went to the weekly sacrament, and persuaded two or three young scholars to accompany me; and likewise, to observe the *method* of study prescribed by the statutes of the university. This gained me the harmless nickname of *Methodist.* In half a year my brother left his curacy of Epworth, and came to our assistance. We then proceeded regularly in our studies, and in doing what good we could to the bodies and souls of men.

I took my degrees, and only thought of spending all my days at Oxford; but my brother, who always had the ascendant over me, persuaded me to accompany him and Mr. Oglethorpe, to Georgia. I dreaded exceedingly entering into holy orders; but he overruled me here also; and I was ordained deacon by the Bishop of Oxford, on Sunday, and the next, priest by the Bishop of London.

Our only design was to do all the good we could, as ministers of the Church of England, to which we were firmly attached both by education and principle. My brother still acknowledged her the best national Church in the world.

In 1736 we arrived as missionaries in Georgia. My brother took charge of Savannah, and I of Frederica: waiting for an opportunity of preaching to the Indians. I was in the mean time, secretary to Mr. Oglethorpe, and also secretary of Indian affairs.

The hardships of lying upon the ground, &c., soon threw me into a fever and dysentery, which forced me in half a year to return to England. My brother returned the next year. Still we had no plan but to serve GOD and the Church of England. The lost sheep of this fold were our principal care; not excluding any Christians of whatever denomination, who were willing to add the power of godliness to their own particular form.

Our elder brother Samuel was alarmed at our going on, and strongly expressed his fears of its ending in a separation from the Church. All our enemies prophesied the same. This confirmed us the more in our resolution to continue in our calling: which we constantly avowed both in public and private, by word and preaching, and writing; exhorting all our hearers to follow our example.

My brother drew up rules for our society, one of which was, constantly to attend the Church prayers and sacrament. When we were no longer permitted to preach in the churches, we preached (but never in Church hours) in houses, or fields, and sent from thence, or rather carried, multitudes to Church, who had never been there before. Our society, in most places, made the bulk of the congregation both at prayers and sacrament.

I never lost my dread of a separation, or ceased to guard our society against it. I frequently told them, "I am your servant as long as you remain members of the Church of England, but no longer. Should you ever forsake her, you renounce me." Some of our lay-preachers very early discovered an inclination to separate, which induced my brother to publish *reasons against a separation.* As often as it appeared, we beat down the schismatical spirit. If any one did leave the Church, at the same time he left our society. For fifty years we kept the sheep in the fold, and having fulfilled the numbers of our days, only waited to depart in peace.

After our having continued *friends* for above seventy years, and fellow-laborers for above fifty, can any thing but death part us? I can scarcely yet believe, that in his eighty-second year, my brother, my old intimate friend and companion, should have assumed the Episcopal character, ordained elders, consecrated a bishop, and sent him to ordain the lay-preachers in America. I was then in Bristol at his elbow; yet he never gave me the least hint of his intention. How was he surprised into so rash an action? He certainly persuaded himself that it was right.

Lord Mansfield told me last year, that *ordination* was *separation.* This my brother does not, and will not see; or that he has renounced the principles and practices of his whole life; that he has acted contrary to all his declarations, protestations and writings; robbed his friends of their boasting; realized the nag's head ordination; and left an indelible blot on his name, as long as it shall be remembered.

Thus our partnership here is dissolved; but not our friendship. I have taken him for better for worse till death us do part, or rather reunite us in love inseparable. I have lived on earth a little too long, who have to see this day; but I shall very soon be taken from it, in steadfast faith that the LORD will maintain his own cause and carry on his work, and fulfil his promise to his Church: "Lo, I am with you always, even to the end of the world."

Permit me to subscribe myself, reverend and dear sir, your faithful and obedient servant and brother, CHARLES WESLEY.

P. S. What will become of these poor sheep in the wilderness, the American Methodists? How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the Methodists here? Had they had patience a little longer, they would have seen a *real primitive bishop* in America, *duly consecrated by three Scotch bishops* who had their consecration from the English bishops, and are acknowledged by them as the same with themselves. There is therefore not the least difference between the members of bishop Seabury's Church, and the members of the Church of England.

You know I had the happiness to converse with that truly apostolic man, who is esteemed by all that know him, as much as by you and me. He told me he looked upon the Methodists in America as sound members of the Church, and was ready to ordain any of their preachers, whom he should find duly qualified. His ordination would be indeed genuine, valid and episcopal. But what are your poor Methodists now? only a new sect of Presbyterians. And after my brother's death, which is now so very near, what will be their end? They will lose all their influence and importance; they will turn aside to vain janglings; they will settle again upon their lees, and, like other sects of dissenters, come to nothing.

COMMUNICATIONS.

For the Churchman.

HISTORY OF THE FIRST FOUR GENERAL COUNCILS.

No. II.

COUNCIL OF CONSTANTINOPLE.

In the earlier part of the year 381, a Council had been convened at Constantinople, to designate a Bishop for that important See. In this assembly of Bishops, and not by Meletius alone, it appears, from Socrates, and an ode of Gregory Nazianzen concerning his own life, that the latter was promoted to the episcopal chair of Constantinople. But in the same year, though at a later period, there was held, by letters missive of Theodosius the great, another Council, which has been distinguished as the *Second Œcumenical.*

1. One of the first acts of this Council was to compel Maximus Cynicus, who had usurped the See of Constantinople, to a resignation, and at the same time to confirm in it Gregory Nazianzen, who had lately been placed there with consent of the Emperor Theodosius. Against this measure, certain Bishops, especially of the younger sort, revolted. This dissatisfaction, if not increased, became more apparent, on the arrival of Timotheus of Alexandria and the Egyptian Bishops. These were indignant, partly because the Council had not waited their coming, partly because it had excluded Maximus, ordained by three Bishops of Egypt, whom Peter, the predecessor of Timotheus, had sent to Constantinople for that very purpose, of being present at the Council. To put an end to these dissensions, Gregory voluntarily resigned his See, and Nectarius, a Senator and Catechumen, was elected in his place. During the session of the Council, Meletius, the venerable Bishop of Antioch, died. Gregory preached his funeral sermon, and Flavian, not without much contention, was appointed to the vacant See.

2. In this Council, the heresies of Macedonius, Apollinaris, and, respecting the divinity of the Holy Ghost, of Eunomius, were condemned; and a creed, which was an enlargement of the Nicene, and now generally called the Nicene, was set forth against them.

3. Three, and, as is best proved, but three, ecclesiastical Canons were established. The *first two* Canons relate to the subject of jurisdiction. For whereas, in the reign of Valens, the Arians had thrown every thing into disorder, and the Catholics were not permitted to ordain in the usual manner, it often happened that one Bishop intruded into the diocese of another, as in the case of Maximus Cynicus, who had been ordained over Constantinople by three Bishops of Egypt, sent by Peter of Alexandria, and of Gregory Nazianzen, who, by other authority, had been ordained over the same see. The Council therefore ordered, that none should go into another diocese to ordain, or for any other act of jurisdiction. The Canon went no further; but, by reason of this Canon, Theodosius issued a law, by which certain Bishops of eminence were appointed judges of Catholic Communion, namely, in Thrace, Nectarius of Constantinople; in Egypt, Timotheus of Alexandria; in the East, Pelagius of Laodicea; in the Asian district or province, Timotheus of Iconium and Optimatus; in the Pontic, Helladius and Gregory of Nyssa. Whoever, throughout these portions of the Eastern empire, should embrace the Nicene faith, and hold communion with these Bishops, were every where to be owned by the Church. Socrates has confounded this edict with a decree of the Synod. He is of opinion, that to these Bishops the supreme government of churches was committed by the Council, and that Patriarchs were constituted. Now, Patriarchs, in the full meaning of that term, had as yet no existence. It is, however, probable, that by Patriarchs, Socrates meant no more than legates extraordinary, appointed by the laws of Theodosius, to sustain the orthodox faith. Out of this Canon, however, there can be no doubt, that the Patriarchal dignity arose. The *third* Canon gave to the Bishop of Constantinople the second place of honor after the Bishop of Rome. It does not indeed appear, from this Canon, that jurisdiction was thereby conferred; but, in the following century, the Council of Chalcedon gave Constantinople, "equal privileges with the episcopal chair of old Rome," and conferred not honor only, but jurisdiction, subjecting to the former See, the Asian, Pontic, and Thracian dioceses, and such as were in a barbaric state. The Council of Lateran also, in its fifth Canon, and Pope Innocent III., in that Council, recognized the force of that Canon, and conceded to the See of Constantinople, the second place among the Patriarchs, and dignity after the Bishop of Rome. In this great Council of Constantinople were present one hundred and fifty Bishops.

In the following year, there was a third assembly of Bishops, the same, though not so many, as before. The Western Bishops had petitioned Theodosius to send Eastern Bishops to a general Synod, to be held in Rome, that the homoousian faith might be more fully established. They also invited by letters the Bishops assembled at Constantinople. These send letters, and an embassy, in reply, to the Roman Synod, met under Damasus; excuse themselves on the plea of the present condition of the Eastern churches; and explain the Catholic faith concerning the Trinity and Incarnation. It has been questioned, whether this assembly at Constantinople, Anno 382, is a distinct and not œcumenical Council, or a continuance of the General Council, which met in 381. The evidence is perhaps in favor of the former opinion, but it ordinarily passes among ecclesiastical writers under the name of the Second General Synod. LATET.

For the Churchman.

FABER'S PRIMITIVE DOCTRINE OF ELECTION.

Mr. Editor,—Notwithstanding the efforts of the author of Primitive Christianity, seconded as they have been by the editors of the *Episcopal Recorder*, I am glad to find there still exists an increasing desire to know what this Primitive Church, so much despised and disregarded by those who claim to be evangelical Christians, hold to be *sound doctrine*, as well as apostolical practice. This most able work of Faber on Election I wish were more extensively circulated and read. I am informed, that among "other denominations" it is becoming known. The author triumphantly proves that *Election*, under the gospel, *denotes the election of various individuals into the pale of the visible Church, with* GOD'S *merciful purpose that, through faith and holiness, they should attain everlasting life, but with a possibility (since* GOD *governs his intelligent creatures on moral principles only) that, through their own perverseness, they may fail of attaining it.* The same author has published a work, to prove what was the view of the primitive Church on the doctrine of the Trinity and our Lord's deity. I really hope the increasing desire among Christians, to look back to first principles, and to ascertain the faith and practice of those who were themselves instructed by the apostles of our Lord, will not be checked by those who think that "*even Popery was an improvement on the Church of the three first centuries.*" I was much interested with the following passage contained in a note on the 209th page—ON THE INVISIBLE CHURCH. He quotes a celebrated Calvinistic author, as having asserted that "the Church of CHRIST consists of elect persons," to the end of the note. J.

For the Churchman.

TEMPERANCE SOCIETIES.

NO. I.

Mr. Editor,—With your consent, I propose to examine briefly the arguments of your correspondent in the last Churchman on the subject of "*Temperance Societies;*" and knowing your liberality on this, as well as other topics, I cannot doubt your willingness to admit a few remarks on the other side of the question. And I am the more anxious to do this, as similar objections have from time to time been brought forward; and from the fact that no reply has appeared in your columns, it has been incorrectly inferred, that none of a satisfactory kind could be made. That they have met with but very partial success, is well known to those who have watched the progress of the temperance reform; the greatest wonder is, that they should have met with any at all. Knowing my attachment to what are called High-Church principles, you will clear me from any imputation of want of reverence or regard to the authority of the Church, or the just claims of its divinely-constituted ministry. Could I see any thing in temperance societies which tended to an undervaluing or depreciation of either the one or the other, I should be the last to lend them my countenance or support; but having been connected with them from their origin, and closely watched their operations, I have been able to discover no such influence. Your correspondent, like all others who take the same ground, evidently labors under a misunderstanding as to their objects, and particularly the *mode* in which they produce their salutary effects. He considers them solely as a human device, for the reformation of drunkards, *whereas this is only an indirect and secondary effect, their grand object being to remove out of the way the causes of temptation,* and thus prevent the temperate from becoming intemperate. A vast proportion of the two millions who have signed the temperance pledge in this country, are either young persons who have never used intoxicating drinks at all, or those who have used them moderately: they have enrolled their names as a *precautionary measure* only. As this is a *fact* which your correspondent will not deny, the whole force of his argument falls at once to the ground, for he does not maintain that the moderate use of such drinks is sinful, or that we are commanded in scripture to make use of them. He might as well object to banishing other causes of temptation and danger, such as the society of the dissolute and profane, frequenting theatres and gambling-houses, &c., in order that the grace of the gospel might shine more conspicuously in our conversion. The moderate use of spirituous drinks must be either sinful, praiseworthy, or indifferent; that is, neither one nor the other. Your correspondent, I believe, holds to the latter; so far, then, as temperance societies consist of members who have never been guilty of intemperance, it will be seen that his argument has no application whatever.

If we admit, however, that the object of temperance associations is the reformation of habits of intemperance, *how* do they do this? On this point your correspondent's statement is a mere caricature. He maintains very properly that the gospel is the only means of salvation; but has he shown *that the word of* GOD *any where prohibits the employment of subordinate means to remove those unnatural obstacles to its reception which prevail at the present day?* Has he shown any command for the habitual and moderate use of intoxicating drinks in health? On the contrary, may we not find in the sacred scriptures many proofs of divine approbation of those who have abstained from their use? Your correspondent says, that "whatever we are to do as Christians, is to be done through the medium of the Church, whether for the good of individuals or the world;" and this he infers from certain passages of St. Paul, such as, "having been all baptized into one body," "to walk in him," "to be rooted and built up in him," &c.; whence it follows, of course, that all those institutions in operation at the present day as auxiliaries to the gospel, for which there is no direct command in the Bible, such as Bible, Missionary, Education, and Tract Societies, Sabbath Schools, and other similar establishments, must be abandoned as "anti-Christian;" and not only this, we must not be allowed to bestow a charity as individuals, nor belong to any other charitable association than the Church. She is to take into her own hand, the relief of the poor, the insane, the deaf and dumb, and the blind; she is to take charge of all dispensaries, hospitals, infirmaries, alms-houses, &c.; in short, "as Christians," we are again to realize the puritan notion of a "Christian Commonwealth," which our forefathers attempted to establish in New England. But who does not see that these institutions, the glory of Christian lands, are the manifestations of the very essence of Christianity? Who does not know that the fundamental principles of Temperance Societies are included in the great laws of Christian charity and self-preservation? that they are the offspring and a noble exemplification of that first principle of Christianity so beautifully described by St. Paul under the name of αγαπη, benevolence or love? While in their grand scheme of Christian benevolence, they do not overlook the reformation of the drunkard, their hopes of success are mainly founded on the principle, that "prevention is better than cure," and their chief aim is to remove temptation out of the way—to prevent the temperate from becoming intemperate. Their past history proves that the most powerful and extensive mode of accomplishing their benevolent object which they have employed, has been *the diffusion of information on the subject of intoxicating liquors through the means of public lectures, the pulpit, and the press.* In this way the public mind has been disabused in regard to the false estimate they have formed in respect to their supposed beneficial properties; information in regard to the evils of intemperance has been spread far and wide—men, women and children have been extensively convinced that they were better without than with them, and *that total abstinence was the only safe course; and, as the result of such conviction,* they have expressed their determination to abstain, by signing their names to a printed or written pledge or promise to that effect. And this it is which your correspondent humorously (?) calls "*a re-enactment of Pelagianism, the ugly and hideous animal of heresy,* creeping over the walls of the Church upon the united shields of Atheists, Deists, heretics, and moralists, and ungodly men generally, and of Christians."

Your correspondent's argument, moreover, appears to me to prove too much. He says that "the gospel of CHRIST bears most effectually on man through the Church of CHRIST," which "is the means of man's moral regeneration," and therefore infers that *no other means* are lawful and justifiable. But the *civil law* takes cognizance of *murder, adultery, drunkenness,* and other crimes which he enumerates as "*sins,*" and among "the works of the flesh," which, he says, are to be avoided *only* "through the agency of GOD'S Spirit, by a course of self-denial, in answer to prayer." The laws of the land, then, of course, like the temperance pledge, are "anti-Christian;" and what would he say as to signing a bond, or giving a note of hand to pay a certain amount of money, which he had promised at a particular time? Does the Church take cognizance of such instruments? As a "Christian," does he think it right to bind himself by a written obligation to do what would be his bounden duty to do without any such pledge? Ah! how near do notes of hand and the civil law come to "a re-enactment of Pelagianism?"

But, Mr. Editor, when I see a man refusing to employ those agents for the prevention of a national evil or "sin," which he acknowledges "have done a great deal of good"—when I see him encouraging those causes which have a contrary tendency, under the plea that "it is a duty to leave it to the grace of the gospel to cure it"—I very much fear that such a man will be considered by the world as pleading for self-indulgence, and giving his countenance to customs which encourage others to continue in sin, that grace may abound. And this is worse than "Pelagianism"—it is rank Antinomianism!

The fact is, that in attacking Temperance Societies your correspondent has run into ultra Calvinism: he denies altogether man's free agency, and says "the scripture no where encourages us in the notion *that we can reform ourselves from any sin,* be it evil-speaking, lying and slandering, covetousness, intemperance, lust or unchastity." Well, admitting this to be the fact, and passing by the other fact already stated, viz: that Temperance Societies are not made up of reformed inebriates, but of those who have always been temperate and mean to remain so, what right, I would ask, has your correspondent to sit in judgment on the hearts and motives of the members, and say the reformation is "solely from external influences," such as "a regard to character," &c.? The signing the pledge, be it remembered, is not the *cause,* but the *effect,* of the reformation, (where there has been any;) it is solely an expression of a determination to avoid the causes of intemperance, while the *motives* which prompt him to the act are locked up in his own breast. Far be it from us to judge men in this thing; for, were we disposed to extend our inquisition into the motives, even of members of the Church, we should find, perhaps, that they were not always such as the gospel would approve. It is far safer and wiser to leave the motives of men, and judge them by their actions. When we see a man, drunkard even though he may have been, come forward and sign his name to a temperance pledge, have we not far more reason to believe that man to be influenced "by the Spirit" to do the act, than your correspondent has to say he does it from "external influences alone?" It is done, doubtless, under a full determination to become a sober, temperate man; and we are told that every *good thought,* as well as act, is the work of divine influence; and who will say that such a resolution as this is not a good thought?

Your correspondent is firm in the belief that there can be no reformation, no practice of temperance, except through "great self-denial," "by the aid of the Spirit," "and in answer to prayer." I will not stop here to inquire whether drunkards do pray at all, or whether, if they do, their prayers are acceptable. I take the ground that such reformations and such a practice of temperance *are well-known facts,* (Ireland has witnessed more than two million of such instances during the last year.) What then are we to infer, if we admit the argument of your correspondent as sound? Why, no more nor less than that they have been effected through the "agency of the Spirit, and in answer to prayer." And the Temperance Society has been the appointed means, under the divine influence, in producing these results! This is the unavoidable inference, if we admit his premises: for no one denies that such reformations are of frequent occurrence; and that, too, out of the Church. A society, for instance, now exists in Baltimore, numbering more than 200 members, all of whom were formerly drunkards. We are thus indebted to your correspondent for a strong argument in favor of Temperance Societies, which, I trust, will go far in satisfying the minds of the casuistical objector. There still, however, remains a difficulty in the way. We are often told from the pulpit, that men may be *strictly* moral, temperate, chaste, kind, &c., and yet not real Christians—they are not governed by gospel motives. Will your correspondent clear up this matter? Are such men, *quoad hoc,* virtuous or sinful? Are they better or worse than immoral men, in the Church or out of the Church, and are they governed by "external influences alone?" Do these men dare to ape the morals of the Christian Church, and thus, by their conduct, "enrol themselves among its members," putting some of them perhaps to shame by their purer morals? Oh, "the evils which are to spring from the mingling up of various motives, human and divine!" It is really difficult, Mr. Editor, to consider seriously the argument (?) of your correspondent, for a bare statement of his reasoning shows its fallacy, if not absurdity. To be consistent, *he has to deny us the right of using the reason which* GOD *has given us, and of employing subordinate agents in the accomplishment of religious or moral ends.* As a *sanatory, dietetic* and economic measure alone, the Temperance Societies are wise, and worthy of the end attained, and susceptible of a triumphant defence, without considering their astonishing influence on moral progress, and the success of the preached gospel. When these are taken into consideration also, they must be viewed as one of the most efficient instrumentalities which GOD, in his wise providence, has put into the heart of man to devise. A HIGH CHURCHMAN.

For the Churchman.

New York, December 29th, 1840.

Rev. and dear Mr. Editor,—I need offer but few words in reply to the Rev. Dr. Stone's letter, in the last number of your Churchman. I feel assured all who read my statement in reference to certain appropriations made to him by the Massachusetts Board of Missions, will perceive, though I brought no charge against the Doctor of consenting to receive from them that to which he had no claim, that I stand confirmed *de facto.*

Dr. Stone himself acknowledges the receipt of "*several hundred dollars*" from the Board, and tells you how much more he has a right to expect from the same source. He complains, however, that I did not mention, this money had been reimbursed to him "*for money advanced;*" assuming, that if these words had been inserted, as they are on the record of the Journal, it would have at once appeared, as doubtless it was intended it should, that the transaction was a perfectly fair one; that as the Doctor actually had advanced this money in and on behalf of the Board to enable them to carry on their Missionary operations in the Diocese, and it had been so expended, it was proper he should be repaid.

That I should, even unwittingly, have omitted aught which affected the real merits of the case, would have grieved me exceedingly; because I had no desire to do Dr. Stone any injustice, and I should have been equally sorry to supply him with the faintest semblance for the plea, that I had acted disingenuously. But, most fortunately, I am able to prove, the omission of the words "*being for money advanced,*" as unimportant, as it was unintentional, and the admission of them no less immaterial and unsatisfactory.

The words "*being for money advanced*" do not specify the object to which the money was appropriated; though all who read the Journal would certainly have been led to infer, that Dr. Stone had lent the Board this money to aid them in their pecuniary necessities. But did he? Why, sir, the Massachusetts Board of Missions knew nothing about the expenditure of this money, they had nothing to do with it; it was not with their authority or sanction that Dr. Stone advanced this *one thousand dollars,* for it was not on their account!

For whom then did he so kindly find this money, repaid to him, by the Massachusetts Board of Missions? Dr. Stone gives, in part, the history of the transaction in his letter in the Churchman. But allow me to ask, did Dr. Stone advance this money *bona fide for Missionary purposes,* so far as those objects were carried on by the "Massachusetts Episcopal Convention," *alias,* the CONVOCATION? Did he do it with *their* knowledge, sanction, and authority? Or did he expend this money *for an object not yet made known,* on his own responsibility, though subsequently the debt or debts were assumed by the Convocation, out of regard to Dr. Stone, who was the most efficient member of that body, its chief agent and director? Let the Doctor meet me with a fair reply.

The merits of the question I shall then leave for others to determine, whether the Massachusetts Board of Missions ought to have assumed the debts of the Convocation without making good their own engagements, and for an object not of a *missionary* character. And, further, ask, if I were not perfectly justified in referring to this circumstance in my own vindication, when it had been said, that the Massachusetts Board of Missions had equalized their payments to their missionaries, and my own claims upon them for support had been all along wholly overlooked. I certainly did not criminate Dr. Stone, and who would have thought otherwise than that the good men of Massachusetts could not possibly do wrong?—How far and with what grace Dr. Stone can complain of the *spirit* of my communication on this subject, I shall not venture to decide; let others judge; and infer from the whole, if the Rector of a wealthy and most liberal congregation, can, with a large income, and a small family, be brought into circumstances to feel the loss of *one thousand dollars,* what must not that individual have had to endure, whose legitimate property—as a poor and laborious missionary—has been unjustly withheld from him, and given to a less needy brother.

I am, Rev. and dear Mr. Editor, your very faithful friend and brother,

"THIS" MISSIONARY AT NANTUCKET.

DIOCESE OF WESTERN NEW YORK.

Consecration of Grace Church, Lyons, Wayne county.—The bishop of the diocese proposes, God willing, to consecrate the newly erected edifice at Lyons, Wayne county, to the service and worship of Almighty God, on *Thursday, January 14th,* at half past 10 o'clock in the morning, and to hold a confirmation in the same church in the evening. *Gospel Messenger.*

SUPPLY OF VACANT PARISHES WITH OCCASIONAL SERVICES.

Under the canon authorizing the supply of vacant parishes with occasional services, the bishop of the diocese publishes the following arrangement for the supply of the churches named below, viz:

Trinity Church, Constantia, Oswego county.

Sunday, Jan. 3, 1841, Rev. G. B. Engle, of Fulton.
do March 7, Rev. H. Lockwood, of Rome.
do May 2, Rev. S. C. Millet, of Jamesville.
do June 6, Rev. G. D. Gillespie, of Liverpool.
do July 4, Rev. H. Gregory, of Syracuse.
do Aug. 1, Rev. J. M. Bartlett, of Fayetteville.
do Sept. 5, Rev. John McCarty, of Oswego.

St. Paul's, Turin, and Constableville, Lewis co.

Sunday, Feb. 7, Rev. Dr. P. A. Proal, of Utica.
do May 2, Rev. A. C. Patterson, of Utica.
do June 6, Rev. H. L. Storrs, of New Hartford.
do July 4, Rev. H. Lockwood, of Rome.
do Aug. 1, Rev. M. A. Perry, of Utica.
do Sept. 5, Rev. Henry Peck, of Paris Hill.

Trinity Church, Lowville, Lewis county.

Sunday, Jan. 24, Rev. John Fish, of Watertown.
Friday, Feb. 5, Rev. Dr. Proal, of Utica.
Tuesday, May 4, Rev. A. C. Patterson, of Utica.
Sunday, May 23, Rev. F. Rogers, of Brownville.
Friday, June 4, Rev. H. L. Storrs, of N. Hartford.
Tuesday, July 6, Rev. Henry Lockwood of Rome.
Tuesday, Aug. 3, Rev. M. A. Perry, of Utica.

St. Luke's, Harpersville, Broome county.

Sunday, Jan. 17, Rev. W. E. Eigenbrodt, of [Bainbridge.
do Feb. 14, Rev. J. V. Van Ingen, of Greene.
do March 14, Rev. E. Andrews, of Binghamton.

THE CHURCHMAN.

SATURDAY, JANUARY 9, 1841.

☞ The Office of the Churchman is removed from 124 Fulton-street to No. 111 NASSAU-STREET, UP STAIRS.

RANKE'S HISTORY OF THE POPES.—The extract which we made last week showed that some of the elements of Protestantism were, at the dawn of the Reformation, working in the bosom of the Church of Rome. The chapter on which we now enter, and which will be concluded in our next, describes the attempts which were made at reconciliation by the calm and intelligent men of both parties.

Rome felt the need of reformation, and the Protestants were not insensible to the importance of unity. On the capital doctrine of justification, such men as Pole and G. Contarini on the one side, and Bucer and Melancthon on the other, easily came to an agreement; but the impetuosity of Luther, and the attachment at Rome to prescriptive abuses, could not so easily be made to coalesce.

The work of Ranke is very far from supplying the desideratum which a Catholic Christian could desire on the subject of which it treats. It is written in a cool, philosophical temper, without unction, without the due appreciation of Catholic verity, and the ever present sense of providential government, which one could especially desire in a history of the Church of CHRIST. It is proper also to add, (though of this we may have further occasion to speak,) that the author has not exhibited the Church of England in the position which her own divines have assigned to her. He has, we apprehend, deferred too much to such writers as Campian the Jesuit, and Neal the Puritan. Still, the views of the author are comprehensive, his arrangement lucid, his sketches graphic, and many of his statements are (as it seems to us) in a high degree satisfactory.

In a work of three octavo volumes, there is of course a deal of heavy reading; and we have thought that a selection of passages, separated from the narrative of secular events, and aiming to open up the springs of ecclesiastical movements, would be acceptable to our readers.

"ATTEMPT AT INTERNAL REFORMS, AND AT A RECONCILIATION WITH THE PROTESTANTS.

"There is a saying, ascribed to Pole, that a man should be satisfied with his own inward convictions, without troubling himself greatly whether errors and abuses exist in the Church. Nevertheless, the first attempt at a reformation originated with a party to which he himself belonged.

"The most honorable act of Paul the Third's life, was perhaps the one which marked his accession to the throne, viz., the summoning into the College of Cardinals several distinguished men, without regard to any thing but their merits. He began with Contarini, the Venetian of whom we have already spoken, and, at his suggestion, nominated the others.—They were men of unblemished manners, renowned for their learning and piety, and acquainted with the spiritual wants of different countries. Caraffa, who had resided for a long time in Spain and the Netherlands; Sadolet, bishop of Carpentras, in France; Pole, a fugitive from England; Giberto, who, after having long taken part in the management of public affairs, governed his bishopric of Verona with exemplary discretion; Federigo Fregoso, archbishop of Salerno; almost all of them, as we see, members of the Oratory of Divine Love, which we have already mentioned, and several of them holding religious opinions inclining to Protestantism.

"These were the very cardinals who, by the pope's command, drew up a scheme of Church reform. It was known to the Protestants, who not only rejected, but ridiculed it; they indeed had, meanwhile, got far beyond it. But it can hardly be denied, that it was a most significant fact for the Catholic Church, that the evil was attacked in Rome itself; that in the immediate presence of a pope, and in a work addressed to him, they should accuse popes 'of having frequently chosen servants, not with a view to learn from them what their duty required, but in order to have those things declared lawful towards which their desires are turned;' that this abuse of the highest power was declared the chief source of corruption.

"Nor did the matter rest here. There are some short essays of Gasper Contarini extant, in which he makes vehement war on abuses, more particularly those which brought gains to the Curia. He denounces the practice of compositions, and the receipt of money in payment of spiritual favors, as simony, which might be esteemed a sort of heresy. He had been blamed for censuring former popes:—'How!' exclaims he, 'shall we trouble ourselves so much about the reputation of two or three popes, and not rather try to restore what has been defaced, and to secure a good name for ourselves? It were indeed too much to require us to defend all the acts of all the popes!' He attacks the abuse of dispensations in an earnest and stringent manner. He regards it as idolatrous to say (as was actually maintained) that the pope had no rule for the enactment or abolition of positive law but his own will. It is worth while to hear him on this point: 'The law of CHRIST,' says he, 'is a law of liberty, and forbids a slavery so gross, that the Lutherans were perfectly justified in comparing it to the Babylonish captivity. But besides this, can that be called a government, whose rule is the will of a man, by nature prone to evil, and moved by innumerable affections? No; all true dominion is a dominion of reason. Its aim is to lead those who are subject to it by the just and appropriate means to its end—happiness. The authority of the pope also is a dominion of reason. God granted it to St. Peter and his successors, that they might lead the flock confided to them to eternal blessedness. A pope ought to know, that those over whom he exercises it are free men. He ought not to command, or forbid, or dispense, according to his own pleasure, but according to the rule of reason, of the divine commandments, and of love; a rule which refers every thing to GOD and the common good. For positive laws ought not to be arbitrary and capricious: they ought to be adaptations of the laws of nature and of GOD to circumstances; nor can they be changed, except in conformity with those laws and the imperious demands of things.' 'Let your holiness be careful,' exclaims he to Paul III., 'not to depart from this rule. Give thyself not up to the impotence of the will, which chooses what is evil; to the servitude which is the bondage of sin. Then wilt thou be powerful and free; then will the life of the Christian republic be upheld in thee.'

"This, as we see, was an attempt to found a papacy guided by pure reason. It was the more remarkable, inasmuch as it proceeded from that same doctrine concerning justification and freewill, which had served as basis of the Protestant schism. This is not a mere surmise, for Contarini expressly says, that he entertained those opinions. He goes on to expound, that man is prone to evil; that this arises from the impotence of the will, which, when it turns to evil, is rather passive than active; that through the grace of CHRIST alone it is free. He acknowledges, indeed, the authority of the pope, but he requires that it should be exercised in the service of GOD and the universal good.

"Contarini laid his writings before the pope. On a bright and beautiful day of November, 1538, he accompanied him to Ostia. 'On the road,' he writes to Pole, 'this our good old man took me beside him, and conversed with me alone on the reform of compositions. He said that he had the little treatise which I wrote on this matter, and that he had read it in his morning hours. I had given up all hope; but now he spoke to me in so Christian a manner, that I have conceived fresh hope that GOD will do some great thing, and not let the gates of hell prevail against his Holy Spirit.

"It is easy to understand, that a thorough reform of abuses, interwoven with so many rights and claims, with so many of the habits of daily life, was the most difficult that could be undertaken; yet Pope Paul seemed gradually to conceive an earnest desire to attempt it.

"He therefore appointed commissions for the execution of reforms in the Camera Apostolica, the Ruota Chancery, and Penitentiaria. He also recalled Giberti to his court. He issued reformatory bulls, and preparations were made for that general council which pope Clement had so greatly dreaded and so constantly sought to avert, and which Paul III., on private grounds, might have found many reasons for avoiding. How, then, men asked themselves, if improvements really took place, if the Roman court reformed itself, if the abuses in administration were removed—how, if that very dogma in which the whole of Luther's system of faith originated, should become the principle of a renewal of life and doctrine in the Church—would not a reconciliation be possible? (For it must be observed, even the Protestants severed themselves slowly and reluctantly from the unity of the Church.)

"To many it seemed possible; not a few founded serious hopes on a religious conference. According to theory, the pope ought not to have consented to this; since its object was to decide, not without the interference of the secular power, religious differences, of which he claimed the supreme cognizance. And in fact, he abstained from signifying his approbation, though he suffered things to go on, and even dispatched legates to the council.

"He proceeded with great caution; choosing none but moderate men, several of whom, indeed, subsequently fell under suspicion of Protestantism; and furnishing them with wise directions for the government of their lives and their political conduct.—When, for example, he sent Morone, who was still young, to Germany, in the year 1536, he neglected not to enjoin him 'to contract no debts, to pay at the places of entertainment appointed him, to dress himself neither luxuriously nor meanly, to frequent the churches, but without the least appearance of hypocrisy.' He was to represent in his own person that *Roman* reformation of which so much had been said; and to that end he was recommended to maintain a dignity tempered by suavity and cheerfulness.

"In the year 1540, the bishop of Vienna advised extreme measures. He proposed that the articles of Luther's and Melancthon's doctrine, which were declared heretical, should be laid before the innovators; and that they should be peremptorily asked whether they would consent to renounce them. This advice, however, the pope, by his nuncio, declined. 'We fear, said he 'they would rather die than pronounce such a recantation.' He wished he could only see a hope of a reconciliation. At the first gleam of it he would send a formula containing no offensive matter, which had already been drawn up by wise and venerable men, with that view. 'Were it but come to that!' he adds, 'but scarcely can we expect it.'

"Yet never did parties approximate more nearly than at the conference of Ratisbon, in the year 1541. The state of politics was remarkably favorable.—The emperor, who wanted to employ the whole force of the empire against Turkey or France, wished for nothing more ardently than a complete and general reconciliation. He selected Gropper, and Julius Pflug, the most judicious and temperate amongst the German divines, to attend the conference.

"On the other hand, landgrave Philip was once more on good terms with Austria, by whose influence he hoped to obtain the chief command in the war which was preparing: with admiration and delight, the emperor beheld him ride into Ratisbon on his noble charger, powerful and vigorous as himself. The pacific Bucer, the gentle Melancthon, appeared on the protestant side.

"How earnestly the pope desired a successful issue of this meeting, is sufficiently shown by the choice of the legate whom he sent, that very Gaspar Contarini, whom we have seen so deeply imbued with the new opinions which pervaded Italy, so actively engaged in the project of universal reform. He now appeared in a still more important position; occupying the centre between two creeds and two parties which divided the world; charged at a most favorable crisis with the commission, and actuated by the desire, to reconcile them; a position which renders it, if not necessary, yet allowable, to take a nearer view of his personal character and history."

THE WORKS OF W. CHILLINGWORTH, M. A., &c. &c. *First American, from the 12th English edition. Royal Octavo, pp.* 764. Philadelphia: published by Herman Hooker, Fifth and Chesnut-streets, for Robert Davis. 1840.

Lord Clarendon says of Chillingworth, that he had "contracted such an irresolution and habit of doubting, that by degrees he grew confident of nothing." This habit of mind is illustrated by his history. He was born and educated a Protestant; but his training at Oxford failed to establish him immoveably in the Protestant faith; and accordingly we find, that after being a fellow of Oxford, he was ensnared by the Jesuit, Fisher, professed himself a Romanist, and even in the thirtieth year of his age, was prosecuting theological studies in the Jesuit College, at Doway. A letter from Archbishop Laud, (then bishop of London,) induced him to reconsider his ground, and he returned from Doway to Oxford, in order to effect this purpose to the greater advantage. Hence, his "Religion of Protestants a safe way of Salvation," which appeared about five years after his return to Oxford, was the work of a mind teeming with its subject, and has ever been admired for the fulness of its matter, and the acuteness and clearness of its reasoning. He refused subscription, however, to the articles, &c., of the Church of England, until the thirty-seventh year of his age. In his forty-second year, he expired.

In whatever estimation we may hold Chillingworth, as a divine, there is no doubt of his merits as a disputant, and of his celebrity in the literary and theological world. It is natural, therefore, that we should be much pleased to see an American edition of his works. The present edition contains all his works, together with his life, by Birch. The fame of the author is so great, that the present volume will hardly fail of a ready sale.

It will not, however, we trust, be deemed presumptuous in us, to offer to the generality of readers a caution, which may at least have the credit of being well-meant. An analysis of the "Religion of Protestants, a safe way of Salvation," would show, if we mistake not, that the faith required of Christians as necessary to salvation, is *that conclusion or result to which every individual Christian may come,* after his best endeavors and honest inquiries to ascertain the truth or meaning of the Holy Scriptures. Hence, probably, it is, that the author has brought on himself the charge of what is called Unitarianism, a heresy which there is good reason for believing that he rejected; and hence also it probably was, that while he received the doctrine of the Athanasian creed, he strenuously objected to what are called its damnatory clauses.

This notion, however, effectually unsettles the faith of CHRIST, by making it coincident or identical with human opinion, and like it, mutable, fugitive, and impossible to be defined with certainty; and the reader of Chillingworth will do well to pause before he adopts it.

In opposition to this view, it will be well for the reader of Chillingworth to bear in mind the unquestioned fact, that the Church, and not the Scriptures, is the *primary* source of the faith; and that the writings of the New Testament were produced as emergencies required, and serve the purpose rather of a safeguard against error than of a first initiation into the faith of CHRIST.

It will be well, also, to remember, that certain compendiums of faith, (as the Apostles' and Nicene creeds,) have been every where, from the beginning, professed by the Church Catholic, and attested by her to be the sacred deposit committed by CHRIST to his Church. We have thus, the same ground for believing these certain defined principles to be the faith of CHRIST, that we have for believing in the authenticity and inspiration of the canonical Scriptures; *viz.*, the uniform *testimony* of the Catholic Church.

Following, therefore, the natural and instituted order of things, we look first to the Church Catholic, and firmly receive as the faith of CHRIST, those principles, or creeds, in which she has always consented; not on her authority, or because she declares them, but because her unbroken and universal testimony points them out to us, as the faith of CHRIST. And this settled and uniform faith, and not the conclusion to which an individual may arrive in investigating the Scriptures, we hold to be the faith required by GOD, as necessary to salvation.

But though GOD requires and commands his Church to require this faith, as necessary to salvation, we may yet hope, that he will pardon those who miss or come short of it through no fault of their own, and notwithstanding their best endeavors to ascertain the truth. With respect to *charity*, therefore, the difference in the two views is nothing; while with respect to *truth*, the difference is immense; the one view undermining the truth, by resolving it into individual opinion, and the other preserving it in its unity and immutability.

The constitutional obliquities, and the unavoidable errors and ignorance of individuals, which prevent them from arriving at the truth, are matters which must be left to the cognizance of the Searcher of hearts. The Church, as the guardian and expositor of the Word of GOD, has nothing to do with them; her simple province being to proclaim the message of her LORD. For this reason, we are unable to see the force of the objections which are made to what are called the damnatory clauses of the Athanasian creed. Our Saviour has himself sealed the truth with the same awful sanction: "Whosoever believeth not shall be damned."

In the view of Chillingworth, if we rightly understand him, faith resolves itself into the Scriptures, taken in the sense in which any individual, of honest mind, may receive them. In the view which we have opposed to it, faith resolves itself into the Word of CHRIST and his inspired apostles, as contained in the Scriptures, and testified by the Universal Church. Both these views differ from that of the Romanist, who resolves his faith into the creed of the present Church, and who believes what she declares and defines, *because* she declares and defines it. In the view of the Romanist, the present Church, (which with him is the Church of Rome,) is *simply* and *absolutely* infallible, so that whatever the Church declares, is made, thereby, matter of faith, and necessary to salvation. In the view of the Catholic, the present Church is not *simply* infallible, but infallible *in the faith*, because she still holds to the doctrine which has been *attested* always and everywhere to be the faith delivered by CHRIST and his apostles. In the view of Chillingworth, the faith of CHRIST is incapable of certain definitions, being the ever variable conclusions to which individuals come by an independent study of the Scriptures. Inverting the order, we have latitudinarianism, Catholicism, and Romanism.

If this statement be correct, it may be doubted whether the illustrious disputant, whose works are now, we are happy to say, presented to the American public, was not betrayed, in the keenness of his controversy with Rome, too far towards the opposite extreme; whether he did not miss the golden mean, which secures the right of private judgment without detriment to the unity and stability of the Christian faith; and in combating the pretensions of spiritual tyranny, verge too near the borders of spiritual licentiousness.

BISHOP ONDERDONK'S Matriculation Sermon for the present (Seminary) year will be found in part on our last page, to be concluded in our next. It is worthy of the best days of the Church; and what is more cheering, it may be fairly taken (as we infer from the dedication which will be given in our next) as an index of the Church principles and feeling which prevail among the students of the General Theological Seminary.

THE NEW YORK REVIEW for January of the present year contains articles on Sir Samuel Romilly, Spenser's Poetical Works, Doctrine of Temperaments, Geology of the State of New York, Alexander Hamilton, Rankes History of the Popes, Renwick's Chemistry, and North-Eastern Boundary. Among the critical notices are, Coxe's Christian Ballads and Athanasion; Constance, or the Merchant's Daughter; and one written *con amore* on Coleridge's Confessions, &c.

PATRICK ON PRAYER.—Of several books which have lately issued from the press, we desire to direct attention particularly to Bishop Patrick's "Discourse concerning Prayer, and the frequenting daily public Prayers." We have no room at present for extracts, though we hope to quote largely from it in future numbers. The parochial clergy will find it a valuable help in forming the devotional tastes and habits of their people, and the Church will be greatly benefited by its extensive dissemination. We could wish that a copy of it might be found in every family.

CHURCH ALMANAC.

The Almanacs published by the Tract Society, and for sale at its Depository, 28 Ann-street, contain a great deal of valuable information respecting the Church, its principles, institutions, clergy, &c. &c. They may be had, either stitched or interleaved, and handsomely bound. In the latter form they are less likely to be mislaid or lost.

THOUGHTS IN PAST YEARS. *By the author of the Cathedral.* D. Appleton & Co., 200 Broadway.

We again notice this volume, with the hope of gaining for it the attention of some who might otherwise confound it with the common-place productions of the press. It consists chiefly of short effusions which may fill up agreeably a leisure moment. The author unites the genius of the poet with the devotion of the Catholic Christian. Many topics of kindred interest with the following are touched in like strain:

THE BEREAVED CHURCH IN SCOTLAND.

Is there no remnant left? hath the cold wind
Of pitiless Persecution left you bare?
Oft from the passing storm the aspen spare
His whitening mantle doth around him bind,
The silvery birch hath his meek arms reclined;
But when calm eve returns again are fair,
Lifting their green heads to the mountain air.
Is there no holy remnant yet behind?
Ancient of Mothers, thou, when yet a child,
Didst shun proud walls of Pharisaic pride,
For Nazareth's lone moors and mountains wild,
Making thy home with humble fishermen,
And hadst not where thy holy head to hide;
On Caledonia's mountains wake again!

The Rev. Martin P. Parks has resigned the rectorship of Christ Church, Norfolk, Va., and accepted the appointment of Chaplain to the Military Academy at West Point, N. Y.

WASHINGTON COLLEGE.—We have received a printed catalogue of the officers and under graduates of this institution. The College has an able faculty, and a highly respectable board of Trustees. The number of resident and under graduates is at present eighty-three. The Rev. Dr. Totten is president of the College, and Hobart professor of Belles Lettres and Oratory.

"HENRY VENOLA, the Duellist," is the title of a beautiful poem, by the Rev. Frederick W. Beasley, to which we shall recur at another time.

THE APOSTOLICAL JURISDICTION AND SUCCESSION *of the Episcopacy in the British Churches, vindicated against the objections of Dr. Wiseman in the Dublin Review.* By the Rev. WILLIAM PALMER, M. A., of Worcester College, Oxford. London: printed for J. S. F. & J. Rivington. 1840.

Dr. Wiseman, who doubtless desires to sustain the reputation of a gentleman and an honest man, as well as of a scholar, does not venture to descend to the stale, and oft refuted calumnies with which one who signs himself "John Sinnot, president of St. Peter's College, Wrexford," has lately attempted, in a letter to the bishop of Exeter, to impeach the validity of the ordinations in the English Church. Mr. Sinnot has no other merit than that of retailing the falsehoods of Ward and other papal emissaries, in a somewhat more blustering tone. We did not intend to mention Mr. Sinnot's name; but having done so, we will add, that when Mr. Faber's Difficulties of Romanism was published at Philadelphia, the Romanists, smarting under its sting, caused the said Sinnot's letter to be reprinted, by way of retaliation or reply. The work which is reprinting on our first page, exposed all Mr. Sinnot's calumnies some hundred years before he was born.

But Rome has a man for every thing; and Dr. Wiseman and Dr. Lingard are not the men for ends which are to be gained by brawling insolence. These men will not jeopard their reputation as scholars and gentlemen, by questioning the validity of the English Orders. Accordingly, Dr. Wiseman, in his strictures on the Oxford Tracts, has undertaken to show that, admitting the validity of the ordinations of the Church of England, her bishops have still no just claim to apostolic jurisdiction; and that the obligation still lies on the laity to be in communion with the Roman, and not with the English hierarchy.

Those who wish to see how the controversy with Rome may be terminated most conclusively, and in the shortest compass, will do well to read Mr. Palmer's treatise. All interminable doctrinal discussion is avoided, and the issue is made on a simple question of fact: *viz.*, whether according to those ecclesiastical laws and canons to which both parties appeal as a common arbiter, the bishops of the Roman or Anglican succession are entitled to be regarded as the true representatives of the apostles? The reader's respect for Dr. Wiseman's learning will be considerably abated when he sees the many and palpable errors of fact of which Mr. Palmer convicts him; and his confidence in the strength of the Church of England, (in the hands of men who, like the writers of the "Tracts for the Times," thoroughly understand and appreciate her apostolic character,) as a bulwark against Popery, will be left unwavering when he sees the quiet ease with which Mr. Palmer has repelled the attack of Dr. Wiseman and the triumphant force with which he retorts on the Papists, and shows them on premises which they admit, and by arguments which they cannot fail to respect, "that their hierarchy [in England, and by consequence in this country] is altogether destitute of apostolical succession and jurisdiction; that the works of their ministry are altogether unprofitable; that all who communicate with them are involved in schism; and that the lawful and apostolical administration of the sacraments, and of all other parts of the sacred ministry, can only be found amongst the legitimate and Catholic hierarchy of these realms; the only representatives and spiritual descendants of that episcopacy which has flourished amongst us for seventeen centuries; the only successors of Anselm and Grosteste, of Edmund and Theodore, of Patrick and Augustine, and of the HOLY APOSTLES."

Such is the language of Mr. Palmer, whose name and labors are most intimately associated with the revered names of Newman, Pusey and Keble. And yet there are men, ay, and bishops of our Church, who would have us fling such aid, when proffered to us, to the winds; and who essay, by an endless permutation of the words, Alas! Mysticism! Protestantism! to prove that such men are imbued with the principles and spirit of Popery.

THE WOMEN OF ENGLAND, *their Social Duties and Domestic Habits.* By Mrs. ELLIS, (late Sarah Stickney,) author of the "Poetry of Life," &c. Philadelphia: Herman Hooker, Chesnut and Fifth streets. 1841.

This book seems to us to be one of more than usual excellence. It is written in a warm and unaffected style, and inculcates the "minor morals" of life with good sense and correct feeling, and with a view to the formation of right domestic habits. The author, however, sets out with a fundamental fallacy which may be said to have diminished the value of her work, because the influence of an opposite principle, pervading the whole, would have enabled her to give her counsels with more effect, and enforce them with higher motives. She supposes that the cultivation of the moral character is to prepare the way for religion. Instead of this, we could have wished her to assume that religion preceded morals; and that the sound domestic habits and sympathies which she so eloquently inculcates, were the just developments of those Christian principles and graces which were bestowed in baptism when the religious character was impressed; or which, at any rate, should be considered as actuating and informing the mind, before the production of sound moral tempers and domestic habits; which in truth are the fruits and not the preparatives of faith. The young (admitted, as in a Christian country they may be presumed to be, by baptism into the Christian Church) should be addressed and treated as Christians; as those whose regeneration and justification are already past; as those who have been invested with the faith and privileges of the Gospel; and so be urged to the formation of moral tempers and domestic habits, from the motives of gratitude and joy for the blessings of redemption.

MY SAVIOUR: *or Devotional Meditations, in prose and verse, on the Names and Titles of the* LORD JESUS CHRIST. By the Rev. JOHN EAST, M. A., Rector of Croscombe, Somerset, England. Fifth edition. Boston: James B. Dow, publisher. 1841.

A devotional treatise, with the characteristic excellencies and faults of the Calvinistic school.

EXTRACTS FROM THE PROCEEDINGS OF THE FIFTY-SIXTH CONVENTION OF THE DIOCESE OF NEW YORK.

I have been much gratified at the attention which has been given by my Reverend Brethren, the Parochial Clergy and Missionaries, who have reported agreeably to the form of Report which I recommended in the appendix to the Journal of the last Convention. Its benefits in securing a just view of the state of the Diocese, must, I think, be obvious to all readers of this Journal. I would earnestly and affectionately express the hope that a general compliance with it will hereafter be observed; and to this end, append to this note its republication.

It is to be regretted that the reports of several parishes have not been given in. From several of my Reverend brethren, too, who are without parochial cure, no reports have been received. However circumstanced, or in whatever part of the country, or in whatever country residents, all Clergy are bound by the Canons to report themselves annually to their proper Diocesans; and Diocesan relation is not changed, without a regular canonical transfer and acceptance.

BENJAMIN T. ONDERDONK.

[The form alluded to in the above note, was published in the Churchman some weeks since.]

COMMITTEES, &C., OF THE CONVENTION.

Standing Committee.—Rev. William Berrian, D. D., Thomas Lyell, D. D., John M'Vickar, D. D., Thomas H. Taylor, D. D.; Messrs. Thomas L. Ogden, Floyd Smith, Murray Hoffman, Gulian C. Verplanck.

Delegates to the General Convention.—Rev. Thomas Lyell, D. D., James Milnor, D. D., Henry Anthon, D. D., Francis L. Hawks, D. D.; Messrs. Peter A. Jay, Thomas L. Ogden, Stephen Warren, James Emmott.

Supplemental Delegates.—Rev. Manton Eastburn, D. D., John M'Vickar, D. D., William Berrian, D. D., Lewis P. Bayard, D. D.; Messrs. Floyd Smith, Gulian C. Verplanck, William Johnson, Samuel Jones.

Trustees of the Episcopal Fund.—Messrs. William H. Harison, William Johnson, Thomas Swords, Christopher Wolf, William Bard.

SPECIAL COMMITTEES.

On the Relief of Aged and Infirm Clergymen.—Rev. Alonzo Potter, D. D., James Milnor, D. D.; Messrs. Peter A. Jay, Gulian C. Verplanck, and James F. De Peyster.

On the Episcopal Residence.—Messrs. Peter A. Jay, Samuel Jones, and Floyd Smith.

On Procuring a complete set of the Journals of the Convention.—The Secretary, with Rev. Dr. Taylor, Rev. Lot Jones, and Mr. William H. Harison.

On the Missionary operations of the Diocese.—Rev. Alonzo Potter, D. D., William L. Johnson, Robert B. Van Kleeck, and Messrs. William H. Harison and Gulian C. Verplanck.

On the Constitution and Canons.—Right Rev. Benjamin T. Onderdonk, D. D., Rev. Francis L. Hawks, D. D., Rev. Hugh Smith, D. D., Rev. Lot Jones, and Messrs. Thomas L. Ogden, and Samuel Jones.

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Secretary of the Convention.—Rev. Benjamin I. Haight.

Assistant Secretary.—Rev. Anthony Ten Broeck.

Treasurer.—Mr. Charles N. S. Rowland.

Boston, November 25th, 1840.

Sir,—The undersigned were chosen a committee, at the Annual Convention of the Protestant Episcopal Church of Massachusetts, in June last, for the purpose of making application to the Episcopal community in behalf of CHRIST CHURCH in Cambridge. The same subject was brought before the public fourteen years since by a committee appointed by the Convention. At that time, the church edifice was in so dilapidated a condition, that for eighteen months previously divine service had been discontinued. The appeal of the committee was so far successful as to raise about $3000, of which $300 were contributed by the Corporation of Harvard University. Whatever might be obtained over the amount required for the repairs of the church, was to be appropriated to increase the salary of the rector, by being added to a small fund for that object in possession of the church. But the sum necessary to put the building, justly celebrated for its beautiful proportions, in a state of complete repair, so nearly absorbed the amount subscribed as to leave but a trifling balance for this latter purpose. Your attention therefore is now solicited to the subject, that such a sense of its importance may be excited as to induce the more affluent members of our communion, and other benevolent individuals, whom Providence has blessed with the means and disposition to lend their aid for the promotion of a useful and laudable design, to contribute liberally towards the desirable object in view.

The church in Cambridge was erected in 1760, by several respectable gentlemen residing in that town and its neighborhood, not only that accommodations might be furnished for such of the inhabitants generally as were Episcopalians, but more especially to provide for the students of the college who belonged to that denomination of Christians. On this ground, it was originally patronized and assisted by the Society in England for propagating the Gospel in Foreign Parts, and £50 appropriated to the first minister, the Rev. East Apthorp. This was the largest sum allowed to any one station. Since the American revolution, divine service has been performed by resident graduates of the University, among whom were the late Bishop Dehon and the Rev. Dr. Wainwright; and of late years by gentlemen in orders, for short periods. The present rector is inadequately supported, from the want of sufficient funds. The tax on the pews has never, it is believed, amounted to $500. One half of the interest of the small fund belonging to the Church is reserved for the purpose of increasing the capital, the remaining half only being applied towards the support of the minister. Very little is derived from any other source, many of the worshippers being only temporary residents at Cambridge, and but few of the congregation liable to any assessment beyond the taxes on their pews. Now, when it is considered that the University receives students from almost every part of the United States, and that of these about one seventh, for a series of years, have been Episcopalians, a portion of whom may be expected to take holy orders, the importance to the Episcopal community at large of always securing the services of an able, learned, accomplished, and pious clergyman, whose prudent conduct and engaging manners may exercise a salutary influence on the minds of the young, will be sufficiently evident. But it is obvious that the continued labors of such a person can hardly be expected without a proper degree of support and encouragement, such as will place him on a level, in this respect, with the professors of the college, and ministers of other denominations in Cambridge and its vicinity. Were even a sufficient amount obtained to procure a suitable parsonage house for the clergyman, a point of considerable importance towards the accomplishment of this end would be gained.

The church at Cambridge must necessarily, from its local position, have an extensive influence on the interests and prosperity of the Episcopal community throughout our land, by contributing to form the religious character of numbers who may afterwards become ministers of our Church. In this view, its claims to that respectable support, which will best enable it to fulfil the important purposes to which it is adapted, must be apparent even to the least reflecting. It may be considered as a fountain-head from which may issue many streams, which will hereafter "make glad the city of God." It should also be recollected, that a flourishing Law School has been established at Cambridge for many years, and has acquired additional celebrity since its new organization under the instruction of eminent and learned professors, so that it now numbers more than ninety students, many of whom are graduates of the University, while some are from the western States, and other parts of our extensive country. The influence of these young gentlemen in the various and important situations which they may hereafter occupy in widely distant portions of our territory, may have a considerable effect on the general interests of the Protestant Episcopal Church of the United States. It is therefore of consequence that they should form a favorable opinion of our Church; and this may depend in some measure on the advantageous light in which it is presented to their observation while preparing for the bar. Besides, many of the non-episcopal students of the University will naturally form a judgment of our communion from what they see of it during the period of their education at college; and in their occasional attendance on its services, especially on some of the more interesting and solemn festivals, they may be favorably impressed by the decency, order and harmony of its devotional rites, and thus be led to examine its pretensions, and ultimately become useful members of the Church, diffusing its benefits and aiding its extension in various parts of our country. This may especially be looked for at the present day, when the discordant opinions and angry disputes which agitate and distract the community, and the numerous and ever-changing forms of error which are springing up in almost every direction, dispose the sober, devout and reflecting mind to desire something which is rational, fixed and permanent, on which it may repose in peace and safety; and thus find "a shelter from the storm, and a refuge from the heat," of theological controversy.

Were the Episcopal Church at Cambridge unconnected, by its situation, with the University, however respectable the character of its members, and however worthy of support, we should be contented to leave it in the hands of our Board of Missions, like other Churches of limited means; satisfied that they would do every thing practicable and proper to supply its exigencies. But in view of its important relation to our communion at large, we cannot but consider it as possessing claims of the most powerful nature on the patronage of the Episcopal public generally, and are therefore encouraged to ask, with respectful confidence, your co-operation in carrying into effect the wishes of the late Convention.

The committee is authorized to solicit and receive moneys for the purpose in view, "to be funded and held by the trustees of donations and applied by the bishop to the support of a pastor of Christ Church, Cambridge." Contributions may therefore be forwarded to either of the subscribers.

Yours, repectfully,
ISAAC BOYLE,
ALFRED L. BAURY,
DANIEL OLIVER.

INTELLIGENCE.

We learn from one of our exchange papers that the "Reminiscences" of Bishop Chase may shortly be expected. They will be comprised in four quarterly numbers of one hundred pages each. The greater part of the bishop's life has been spent in the laborious employment of a frontier missionary, and a few persons have equal cause for satisfaction in the retrospect. A work of much interest may be expected.—*Banner of the Cross.*

Bishop Hopkins states in his address to the late Convention of Vermont, that during his late visit to England, he held many conferences with the archbishop of Canterbury and other bishops of the Church of England, respecting the Act of Parliament prohibiting the American clergy from officiating in the churches of the establishment, and has reason to believe that he was in no small degree instrumental in preparing the way for its repeal.—*Ib.*

On Sunday, the 20th ult., Mr. Tompkins, late a minister among the Methodists, was ordained to the holy office of deacon, by the Rt. Rev. R. C. Moore.

The Rev. K. Johns Stewart, has resigned the charge of Rock Creek Church, Md., and accepted a call to Salisbury, Somerset county. All letters intended for him to be directed to the last named place.

MARRIED,

On Sunday, January 3d., at Astoria, L. I., by the Rev. J. W. Brown, Rector of St. George's Church, Mr. ARTHUR HOOD STEEN, and Miss FRANCIS FILBY, both of Astoria.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley, Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 75 Beekman.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benj. 7 Third Avenue.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lewis, Rev. William H. 10 Columbia street.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L,
Brittan, Rev Thomas S, 117 Nassau.
Carter, Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Page, Rev. William P.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D., D. D., Essex-street.

CALENDAR.

JANUARY.

24. First Sunday after the Epiphany.
Second Sunday after the Epiphany.
25. Third Sunday after the Epiphany.
The Conversion of St. Paul.
31. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Septuagesima Sunday.
14. Sexagesima Sunday.
21. Quinquagesima Sunday.
24. The First Day of Lent, commonly called Ash-Wednesday; and St. Matthias the Apostle.
28. First Sunday in Lent.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday after the Epiphany, January 17, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

NOTICES.

ST. PAUL'S AND ST. JOHN'S CHAPELS.

On Sunday morning a collection will be made in each of the Chapels of St. Paul and St. John for the benefit of the *Missionary Fund* of the Education and Missionary Society of the Diocese of New York. The exhausted state of the treasury, and the importance of promptly meeting the payment of the small stipends due the faithful missionaries, will, it is hoped, call forth the increased liberality of Episcopalians. ☞ Rising 1300 Dollars are yet wanted to meet the quarterly dues of the first of this month.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From Mrs Banyer, $30. Miss Jay, $20. J Burgess, esq, $5. By Swords, Stanford & Co—from a lady of the Church of the Ascension, $10. From Jacob R Le Roy, esq, $20. From Don Alonzo Cushman, esq, $15. By Thomas C Butler, esq—from L, for the use of the poor, $10. From a member of Christ ch, for the benefit of the poor, $1.

N. B. Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary.

LOT JONES,
Jan. 5, 1841. 192 Allen street.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber with much gratitude and thankfulness, acknowledges the receipt of the following donations for the Poor—

From W M, $10; a lady of Ascension ch, $10; Miss Esther Beers, $2 and two garments; Wm Bard, esq, $5; D A Cushman, esq, $15—all through Swords, Stanford & Co. Also, $10 from L, by Mr T C Butler, 28 Ann street.

N. B. The first of these donations should have been acknowledged last week, but was unavoidably crowded out.

Further aid is respectfully solicited, and may be left with Messrs. Swords, Stanford & Co, 152 Broadway; at the Depository, 28 Ann street; the office of the Churchman, 111 Nassau, up stairs; or at the residence of the Missionary.

JESSE POUND,
Jan. 6, 1841. 26 Vandam street.

MISSIONARY AT LARGE.

The following acknowledgments are the receipts of two weeks:

From a friend to the poor, $5; from a friend to the poor, a bundle of garments; by the hands of Lewis B Phillips, 54 Wall street, from a member of St John's chapel, $10; by the same gentleman from his own wardrobe, a bundle of clothing; by Thos C Butler, Depository 28 Ann street, from a friend to the poor, a bundle of garments and two hats; by the same gentleman, from L, $10; by Mr Sparks, office of the Churchman, from Sarah S Woodville, of Pattonsburg, Va, $5; by Swords, Stanford & Co, from WM, $10; by the same hands, from D A Cushman, esq, $15; by the same, from Mr Bard, $5; by the same, from R, $1; by two ladies of the church of the Ascension, a bundle of garments for the necessitous poor; by the hands of Mrs W R Taylor, treasurer of the Ladies' New York City Gleaning Association, for the necessitous poor, $3.

For these and past favors, the Missionary returns his sincere thanks, and hopes that the wealthy and charitable members of the Church will continue to remember his mission. His labors are indeed among the poor, the sick, and the destitute.

Farther donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber.

B. EVANS,
Missionary at Large, No 7 Third Avenue.
Jan 6, 1841.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From J P Stagg, esq, donation, $10; Robert Bolton, jr, donation from a resident of East Chester, 50 cts; annual subscribers, $8; Stewart Brown, esq, donation, $10; two young gentlemen of All Saints' church, donation, $4.—Total, $32 50.

Donations and Subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
Bank of America,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.
New York, Jan. 6, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From "A member of St John's chapel," $5; Thomas Otis, esq, $10—erroneously published in last week's Churchman; from the Church of the Nativity, Rev Anthony Ten Broeck, $3 06; from annual subscribers, $4; from Stewart Brown, esq, donation, $10. Total, $17 06.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann-street, by
THOMAS C. Butler, Agent.
Jan. 6, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Whitestone Chapel, Rev. J. B. Kerfoot, for Missionary Fund, $4. From Church of Annunciation, N. Y., Rev. Dr. Seabury, Rector, collection for Missionary Fund, $21 05. Total amount, $25 05.

C. N. S. ROWLAND, Treasurer,
Jan. 6th, 1841. 55 Water street.

☞ It *again* becomes the painful duty of the Treasurer to inform the friends of Missions in this state, that there is now a deficiency in the Missionary Fund of more than *Thirteen Hundred Dollars*, to meet the quarterly payments due on the first instant.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 30th ultimo, has received the following contributions, viz.

From St John's church, Essex, Conn, by the hands of the Rev T H Vail, rector, one half, $6. From Christ church, St John's parish, Prince George and Charles co., Maryland, by the hands of the Rev Henry Major, rector of St John's parish, $15. By the hands of the Rev Geo F Worthington, rector of Sherwood parish, Baltimore co, Maryland, from the Ladies' Sewing Society of Sherwood parish, $50; from three persons of the same parish, $11; and from the rector, $9, $70. From the church offering of St Peter's church, Morristown, N J, for domestic missions, $14 11. By the hands of the Rev N H Cobbs, rector, contribution of St Paul's church, Petersburg, Va, $72 93. Collection in Christ church, Binghamton, western New York, $11. By the hands of the Rev R H Waters, rector, collection on Christmas day in Christ church, Queen Caroline parish, Ann Arundel co, Maryland, $10. By the hands of the Rev John T Sabine, rector, collection on Christmas day in Zion church, Manchester, Vt, $6. By the hands of the Rev Dr Jarvis, rector, contribution of the children of the Sunday School of Christ church, Middletown, Con, and of some individuals of the same parish, $15. By the hands of the Rev C H Halsey, rector, contribution of St Paul's church, Sing Sing, N Y, $23—also, from the same church, a Christmas offering from the missionary box of the Sunday school children, $5 79—$28 79. From Mrs Martha Baldwin, of Ashtabula, Ohio, $2. By the hands of the Rev W R Babcock, monthly collections in Christ church, Gardiner, Me, $50. By the hands of the Rev J F Hoff, from monthly missionary collections in Christ church, Georgetown, D C, $45 60—by the same hands, from a legacy of the late Mrs Corcoran, $10—$55 60. By the hands of the Rev Charles H Page, missionary contributions of St Paul's church, Jeffersonville, Ind, (a missionary station,) $3 50. From the Rev F B Nash, missionary, contribution of St Peter's church, Paris, Ky, (a missionary station,) $10. By the hands of the Rev W N Pendleton, contribution of the Missionary Society of the Episcopal High School of Virginia, Alexandria, D C, $50. From "A Friend," Edenton, N C, $5. By the hands of the Rev Henry Tullidge, collection in St Paul's church, Erie, Penn, on Christmas day, $10. Through Thomas Robins, Esq, receiving agent in Philadelphia, from Gloria dei church, Philadelphia, for domestic missions, per Rev J C Clay, $10. From monthly offerings of Christ church, Brownsville, Pa, for domestic missions, $38 50—and from a little [boy] of same church, the product of his own labor, for domestic missions, 50 cents—per Rev L N Freeman, $39. From monthly offering of Calvary church, Rockdale, Pa, for domestic missions, per Rev Alfred Lee, $30. From a missionary box, Philadelphia co, for dom missions, $10. From the Young Ladies' Bible class, Trinity church, Southwark, Phil, for Rev Mr Minard, St Louis Mo, per Rev John Coleman, $9. From "A Virginian," through Dr Tyng, for dom missions, $5. From Fredericktown, Md, for dom missions, $40. A Christmas offering from the Missionary Society of All Saints and Emanuel chapels, Holmesburg, Pa, for dom missions, per H S Lewis, Jr, $67. From the Sewing Society of Christ church, Leacock, $3; from members of the same church, $7 92; and from members of St John's church, Pequea, $8 08; all for dom missions, per Rev E Y Buchanan, $19. From "Mary," for dom missions, $3. A thank offering from a friend to missions in Zanesville, Ohio, for dom missions, $4. By the hands of Mr Charles J Aldis, received from Thomas Robins, Esq, from the church offerings of St David's church, Cheraw, S C, $100, of which one half for dom missions, $50. By the same hands, remitted by Thomas Robins, Esq, receiving agent at Phila, collections in St James' church, Philadelphia, for the general purposes of the Board of Missions, $208 41, $104 21. One half of $20, a Christmas offering from Trinity church, Rutland, Vt, per Rev John A Hicks, rector, $10. Through Frederick H Stimpson, Esq, receiving agent Boston, Mass, by the hands of the Rev Mr Howe, a bequest by a late member of St John's church, Roxbury, for missions in Maine, $15. Through the same, by the hands of the Rev E A Greenleaf, weekly offering of St Andrew's church, Hanover, Mass, $5. By the hands of the Rev Henry Yell, a thank offering on Christmas day, in Zion church, Belvidere, N J, $11. By the hands of the same, from a thank offering on Christmas day, in St James' church, Knowlton, $1 20. By the hands of the Rev M F Maury, missionary, contributions during the quarter ending Jan 1, 1841, in Christ church, Damilla, Ky, (a missionary station,) $16 37. By the hands of the Rev W H Lewis, monthly offerings of Calvary church, Brooklyn, half, $1. By the hands of the Rev Lucius M Purdy, collection in St Simon's chapel, Hampton, N Y, $3 43. By the same hands, collection in St John's church, Poultney, Vt, $4 88. By the hands of the Rev Nathaniel Sprague, collection in St Paul's church, Royalton, Vt, Christmas day, for dom missions, $6. By the hands of the Rev A Steele, coll'n in Christ church, Lawrenceburgh, Indiana, (a missionary station,) $5 18. By the hands of Amariah Beers, Esq, part of a Christmas offering in Trinity church, Newtown, Conn, $15 50, and from three individuals of the same church, $6, $21 50. By the hands of the Rev S B Paddock, coll. in Christ church, Norwich. Conn. Jan 3, 1841, $89 79; one half of monthly offerings of same church, $25; $114 79. By the hands of the Rev Dr Crocker, one half of the bequest of a pious member of St John's church, Providence, R I, on her death bed, given to the cause of missions, $50. Total, $1090 49.

JAMES SWORDS, Treasurer.
January 6, 1841.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Received from the Young Men's Auxiliary Education and Missionary Society, in aid of African Mission $125; received from Rev W Walton, rector of St Paul's church, Tompkinsville, Staten Island, collection 29th Nov. $8 50, from children of Sunday school, for Africa $4 69—$13 19; remitted by Benjamin Howard, Esq, agent at Boston, from a lady, per Mr L Cutler $3; bequest from a late member of St James' ch, Roxbury, per Rev M A D W Howe $50; children of Sunday school, St Mary's ch, Newtown, $4 81, Juvenile Missionary Society of do, for Africa $2 19, Missionary subscription of same parish, for Africa, per Rev A L Baury $20—$80; remitted by Rev N B Crocker, D D, rector of St John's ch, Providence, R I, for the Richmond Philanthropic School, at Athens $75, Africa $12, Persia $7, General $33—$127; received from St John's ch, Essex, Ct, per Rev T H Vail, rector, $6; received third quarterly instalment of pledge from Grace ch, Philadelphia, $625; received a Christmas offering from Trinity ch, Rutland, Vt. per Rev John A Hicks, rector, $10; received from the Church Offerings of St David's ch, Cheraw, S C, per W H Robbins, Esq, $50; remitted by Thomas Robins, Esq, agent at Philadelphia, collection in St James' ch, Philadelphia, for General purposes of Board of Missions, per G M Wharton Esq, C W $208 41—one half $104 20; from a little boy at Brownsville, Pa. the product of his own labor, for African Mission, 50 cents, and from the mother of the boy, for China, 50 cents, per Rev N L Freeman, $1; from Fredericktown, Md. for Mrs Hill's school at Athens $30, for Africa $30—$60; from a member of All Saints and Emanuel Chapel, Holmesburg, Pa, for Africa, per H S Lewis, Treasurer, $2; from the Ladies' Missionary Society of Christ ch, Stratford, Ct. for Greece, per Rev E W Wiltbank, $50; a thank offering from a friend to Missions, in Zanesville, Ohio, $4—$221 20—less postage and discount $0 71—$220 49; received from Christ ch, Binghamton, Western New York, $11; received from a friend in Zion ch, Morristown, N J, for Mrs Southgate, $1; received offerings of St Peter's ch, Morristown, N J, 31 cts; received from a member of Trinity Parish, New Haven, $5; received by Rev W H Kinkle, rector, from the Ladies of Lyttleton Parish, Cumberland county, Va, for education of a boy in African Mission, named W H Kinkle, $20; received from Monthly collections of Christ ch, Georgetown, D C, per Rev J H Hoff, rector, $45 60, Ladies' Missionary Society, for Church at Matagorda, $40, legacy of late Mrs W Corcoran, $10—$95 60; received from Monthly offerings of Calvary ch, Brooklyn, $1; received by the hands of Rev Henry Tull, from a thank offering on Christmas day, in Zion ch, Belvidere, N J, $8, do do in St James' ch, Knowlton, N J, $1 21—$9 21. Total receipts $1399 80.

CHARLES J. ALDIS, Treasurer.
Bank of America, 5th Jan. 1841.

CHURCH ALMANAC.

THE Tract Society have published a small New Edition, on superior paper, and handsomely bound, for sale at 31¼ and 37½ cents each, with a liberal allowance to the Trade..

Depository, 28 Ann street,
Jan. 9. THOS. C. BUTLER, Agent.

CHILLINGWORTH'S WORKS.

THE new edition of Chillingworth, lately published in Philadelphia by the Rev. R. Davis, may be had of the subscribers. Price $3 in cloth, and full bound, $3 50.

Also, a few copies of Eusebius' Ecclesiastical History, with the History of the Council of Nice annexed, price $2 50.

SWORDS, STANFORD & CO.
Jan 9.

STAMMERING CURED,

And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of STAMMERING, LISPING, &c., or for improvement in ELOCUTION, may learn the conditions of ANDREW COMSTOCK, M. D,
No. 100 Mulberry (Arch) st. Philadelphia.

Dr. Comstock's Remarks on Stammering, certificates of Cures, and the numerous recommendations which he has obtained of his System of Vocal Gymnastics, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references will be given in the principal cities throughout the Union.
Jan 9—4m$

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, has published the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

AGATHOS, AND OTHER SUNDAY STORIES; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood—18mo. 170 pages, fine muslin.

A WEEK IN THE NEW YEAR, 132 pages 18mo. with four beautiful wood engravings—fine muslin.

THE HOLY CHILD OF NAZARETH.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

SKETCHES AND STORIES FOR YOUNG CHILDREN 32mo, four numbers 32 pages each, enamelled paper covers.

Also for sale at the Depository—
Heart's Ease, by Bp. Patrick,
Keble's Christian Year,
The Prayers of the Church,
The Year of the Church,
Burgess' Version of the Psalms.
Sacred Melodies.
Bishop Brownell's Religion of the Heart and Life, 5 volumes. And other books suitable for presents.
Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, JR., Agent,
Dec.26—tf Union Depository, 28 Ann St.

A NEW AND BEAUTIFUL VOLUME OF SACRED POETRY.

D. APPLETON & CO., 200 BROADWAY,
Will publish early in the coming week,

THOUGHTS IN PAST YEARS, by the author of the '*Cathedral.*' 1 vol.

There can be no more appropriate or beautiful volume, as a Christmas or New Year's present, than these delightful "*Thoughts in past years.*"

D. A. & Co., have just published the interesting volume by Mary Howitt, entitled "SOWING AND REAPING," gilt extra.
Dec. 19.

POETRY.

THE CARRIER'S NEW-YEAR ADDRESS TO HIS PATRONS. JANUARY, 1841.

ALDEBARAN: A SONG OF TIME'S CHANGES.

'Twas deepest night. The winter moon hung low,
Floating along the distant verge of heaven,
Full orbed and brilliant; and the myriad stars,
Afar in their unbroken fields of blue,
Burned with a bright cold lustre. Earth and sea
Lay hushed in sweet repose. The hills and plains,
Robed in the glittering garments of the snow,
Smiled in the silvery radiance; and the woods
Were decked with fairy tracery of ice,
Casing the boughs with crystal, and the leaves
With net-work, as of woven light and gems.

Ascending from the occident with light,
Ruddy, yet not less beautiful than that
With which the countless orbs around him shone,
Was Aldebaran, brave old sentinel,—
Hoar watcher on the battlements of heaven!
The regent of the night he seemed; and when
I looked upon the congregated stars
Burning around him, rank on rank, afar,
Rejoicing in the upper sky, or faint
Upon the blue horizon, there arose
Within my mind high thoughts of Him, whose hand
Had spread those boundless fields of space, and formed
Those myriad orbs, and traced their glorious path
Around his throne:—who reigns beyond them all,
Throned in a glory, inaccessible
To mortal thought, a light invisible
To mortal eye;—adored by shining hosts,
Whose brilliancy and number these fair stars
But faintly image to the eye of man.
Adorable Creator, Ruler wise,
The God of nature and of Providence;
Author and finisher of Redemption's work,
Jehovah God Triune, the first, the last.

In musings such as these, I saw the moon
Go down behind the hills; and as I gazed
Upon the orb of Aldebaran, all
The *past of earth*, on which his beams had shone
And for long ages chronicled in light,
Came vividly before me, and my thoughts
Unconscious shaped themselves in song:—

Strange things and sad, thine eye hath seen,
Old watcher of the night!
Since first on this creation's scene
Dawned thine unwasting light;
Since, young and glorious, on thy way
Ere yet time was, or night or day,
Thou sprangest at God's word,
And with thy radiant peers did sing
High praise to the Eternal King,
Causing the boundless heaven to ring
With praises to the Lord.

On Eden's green luxuriant bowers,
Nightly thy radiance fell,
Shining through long and blissful hours,
On grove and lawn and dell.
The silvery brooks laughed on their way,
Illumined by thy ruddy ray,
'Neath the soft summer air;
When hand in hand, through paths of green,
Admiring all the beauteous scene,
In innocence and peace serene,
Journeyed th' unfallen pair.

Thou saw'st that wild terrific day,
That day of sin and ire,
When guilt, confounded, shrank away
Before the sword of fire.
Thy light shone on the desert path
Which they, pursued by storms of wrath,
In tears and sorrow trod;
No more to linger in the light
Of Eden's bowers unstained and bright,
Deathless no more, expelled from sight
Of their offended God.

When sweet with balmy winds and dews,
The summer night came on,
Thou saw'st, amidst the twilight hues,
A corse, cold, bloody, wan;—
A corse, outstretched upon the sand,
A brother slain by brother's hand,
And o'er it in wild wo,
Father and mother, speechless bent,
Despairing, questioning death's intent
In grief, in silence eloquent
With more than words can show.

The drowning cry of earth went up,
Madly into thine ear;
Thou saw'st the shoreless waves o'ertop
Each mountain summit drear;
Thou saw'st the ark outride the flood,
And guided by the hand of God
On hoar Ararat rest;
And when in holy gratitude,
Before his offering Noah stood,
Adoring Him, the great, the good,
By whom his *faith* was blest.
On Babel's tower thy lustre shone—
On Nimrod's wanderings wild—
On Abraham's toils and travels lone—
On Hagar and her child;—
On that dread mount where faith upreared
The altar, at God's word severed,
For sacrifice of blood;
What time the faithful patriarch heard,
'Mid tears of joy, the *promise word*
Prophetic of the Saviour Lord,
Jesus, Incarnate God.

On Joseph's prison-walls thy beams
Through nights of sorrow fell,
On Goshen's fruitful fields and streams,
Where Jacob came to dwell;
On the blest patriarch's dying bed,
When tearful Israel bowed the head,
Mourning a saint at rest;
On Joseph's dying hour, whence wo
And hard oppression 'gan to flow
From Egypt's kings, who ceased to know
The God they once confessed;
When wrath upon the oppressors came,
And Israel, freed at length,
Went out beneath the cloud and flame,
Strong in Jehovah's strength,
Thy light shone on the parted flood,
The scene of overthrow and blood,
The desert and the rock;
And when in all its stern repose
The awful *Mount* before them rose,
Curtained with gloom by Him who chose
That people for his flock—

On Canaan's fruitful plains and hills
Thy ruddy lustre shone,
Where green leaves waved, and laughing rills
In light and song flowed on;
On the first idol-shrines that there
Were reared for sacrifice and prayer,
To gods of wood and stone;
On Samuel's infant prayers and tears
His life of toil, his godly years,
On Saul's rebellion, sins and fears,
By pride accursed undone;

On Sion's courts, where David's lyre
Awoke celestial strains,
Thou lookedst with thine eye of fire
And o'er Judea's plains
Thou sawest the first grand temple rise
All glorious, beneath the skies,
In marble majesty;
Thou sawest Israel's tribes go up
From plain and vale to Sion's top,
In that high shrine to offer up
Praise to the Deity.

'Twere long to tell of all the change,
The strife—the sin—the wo—
Successes proud, reverses strange,
Transpiring 'neath thy glow;
The long years of captivity,
Endured in tears and misery,
The joyous journey home;—
The long and varied history
Of the Prophetic age, till He,
Promised from ancient days, should be
Hailed, as Messiah come.

Thou saw'st the shepherds' vigil lone
On plains of Bethlehem,
When light from heaven around them shone,
And pealed th' angelic hymn.
Thy light on all Christ's earthly life,
With trial, scorn and sorrow rife,
Gleamed changeless and serene—
When praying 'neath the midnight sky,
When wrestling on Gethsemane,
And when he hung on Calvary—
God suffering for men.

Thou sawest enthroned upon her hills,
And calm in conscious power,
Old Rome her ordered task fulfil
For the Messiah's hour.
From Britain's isles to where the sea,
Sweeping round shores of Araby,
Laves the far Orient,
Thou sawest her triumphant way;
The nations, tranquil 'neath her sway,
Waiting the dawn of Gospel day,
The promised word's intent.

When the Barbaric deluge swept
Fiercely o'er fallen Rome,
And Europe long in darkness slept,
In ignorance and gloom:—
When freed from superstition's chain
The mind of man was strong again;—
And truth's celestial light
Dawned on the nations, faintly seen,
Obscured, as she hath ever been,
With earthly hues, still bright, serene,
Dispersing error's night.

On England's martyr-pyres thy rays
Shone, in that fearful time,
When holy men amid the blaze
Stood up, in strength sublime,
In meekness battling for the truth
Through good and ill, through joy and ruth,
Unshaken, undismayed,
Holding the safe and middle path,
Braving alike Rome's tiger wrath,
And that fanatic zeal which flings
Firebrands amidst most sacred things,
Oft cursing while it prayed.

Thy beams shone on old Ocean's breast,
When the brave Genoese
Traced his adventurous path, in quest
Of new worlds o'er the seas:—
Thou sawest the pilgrim fathers stand
Adoring, on the wintry sand;
Thou sawest each after-scene,
The battle-field—the hour of strife,
The appalling waste of blood and life,
The midnight charge with horror rife,
The awful flames between—

When the strong cry of liberty
Rolled o'er our favored land,
And the glad anthem of the free
Arose, to bless the hand
Of the Almighty King, who broke
The tyrant's chains, the oppressor's yoke,
And gave our arms success;
Thy beams shone on our festal day,
And mingled with the morning ray
Of liberty, that broke away
O'er all the joyous West.

Thou sawest the Church of God arise,
To bless this favored land,
Her rulers, faithful, humble, wise,
Appointed at God's hand;—
The goodly tree beneath whose shade
Our sires, our fathers' fathers prayed,
In the blest olden time,
Hath spread her verdant branches wide,
From Eastern to the Western tide,
And men adore the Crucified,
Through all our spreading clime.

Old watcher of the night! thy light
In darkness shall expire,
When earth and heaven shall melt away
Beneath the sea of fire;—
Yet the immortal ones, whose way
Through life's uncertain, varied day,
Thy beams hath shone upon,
Shall live when time shall be no more,
And years and days for aye be o'er,
In bliss rejoicing evermore,
Or evermore undone.

Lord of life and light! we bow
In the dust our humbled brow—
Now in this our earthly hour,
Make us feel thy grace and power;
Then when earth shall pass away,
Like a dream at dawn of day,
We, like stars around thy throne,
Robed with glory all thine own,
Shall, through never-ending years,
Shine, undimmed by wo and tears,
Glorious with thy saints in bliss,
Beautiful in holiness!

CONTENTMENT.

It is one property which, they say, is required of those who seek for the philosopher's stone, that they must not do it with any covetous desire to be rich; for otherwise, they shall never find it. But most true it is, that whosoever would have this jewel of contentment, (which turns all into gold, yea, want into wealth,) must come with minds divested of all ambitious and covetous thoughts, else are they never likely to attain it. Contentment is an humble and willing submitting ourselves to God's pleasure in all conditions. Thus it makes men carry themselves gracefully in wealth, want, in health, sickness, freedom, fetters, yea, in what condition soever God allots them. Pious meditations much advantage contentment in adversity. Such as these are, to consider first, that more are beneath us than above us; secondly, many of God's dear saints have been in the same condition; thirdly, we want superfluities, rather than necessaries; fourthly, the more we have, the more must we account for; fifthly, earthly blessings, through man's corruption, are more prone to be abused than well used; sixthly, we must leave all earthly wealth at our death, and "*riches avail not in the day of wrath*;" seventhly, the less we have, the less it will grieve us to leave this world; and lastly, it is the will of God, and therefore both for his glory and our own good, whereof we ought to be well assured.—*Fuller*.

CHRISTIAN UNITY: A SERMON,

Preached at the Matriculation of Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, on the evening of Advent Sunday, Nov. 29th, 1840, in St. Peter's Church, New York. By Benjamin T. Onderdonk, D. D., Bishop of the Diocese of New-York, and Professor of the Nature, Ministry, and Polity of the Church. Published by request of the Matriculating Students.

St. John, 17: 21.: That they all may be one.

It can hardly be necessary to say, that this is a part of our Lord's devout and earnest prayer for his followers, at the institution of the Holy sacrament of his Supper. It is one of the most striking and interesting of the very many passages of Holy Writ, which urge to *Christian unity* as a leading principle and a cardinal duty, in the evangelical system. Indeed, so leading and so cardinal is it there represented, that indifference to it, and causeless interference with it, may well be considered as among the most grievous hindrances to evangelical piety, and therefore to Christian purity of character, both in individuals and in the Church as a body. Viewed in the full light of all its legitimate bearings and connexions, it may be regarded as the great conservator of the faith, holiness, and virtue of the Gospel, and as placing Christians, both individually and in their corporate capacity as the Church, in that position in which it is the revealed will of the Holy Ghost that the blessed influences of His grace should do their benign and happy work of conferring holiness and spiritual elevation of character in this world, and meet preparation for the eternal glories and felicities of the world to come.

On an occasion, then, of such solemnity as the present, when young men, who feel justified in cherishing the awfully momentous desire to be put, in due time, into that ministry which has in charge the building up of God's people in all that can promote their sanctification here and salvation hereafter, are about to take upon themselves the solemn vow of fidelity to the rules and requisitions by which the Church, in this her duly appointed and authorized Seminary, would advance their preparation for so weighty an office and responsibility—on such an occasion, I say, as the present, which we have been wont to endeavor to improve to the consideration of principles and views proper to so solemn an act, and the great objects and purposes with which it is connected, I know of no subject more proper to be deeply and seriously considered, than this truly sacred and comprehensive one of *Christian unity*. None is more fraught, to the Christian minister, with suitable dispositions, affections, views, and motives, in his duties; none to the Church, with more that enters into the very essence of its scriptural character and usefulness; none to the world, with more that has a bearing upon its true interests and welfare; none to individuals, with surer means of advancement in the genuine faith, holiness, and virtue of the Gospel.

To my brethren, then, generally, now present, to you especially, beloved young friends of this Seminary, and still more especially to those of you who are about, as did your seniors before, to bind yourselves by a solemn vow, to fidelity in the preparation here required for the holy ministry, I commend, for your serious practical consideration, the subject of *Christian unity*. And may He who prayed that all his followers might be one, guide your reflections by His blessed Spirit, and by the same Spirit lead your understandings to a true judgment, and your hearts to humble and devout submission and devotion to the truth!

It will, of course, be impossible to enter on the particular proof of all the propositions which may be advanced in the course of my remarks on this interesting subject. I must not unfrequently draw conclusions from premises supposed to be granted.

But when I consider the opportunities of sound instruction in religious matters possesse by the congregation before me, and especiall the advancement therein which may be supposed to have been made by the young brethren particularly concerned, I trust I may apply myself mainly to the work of pressing *acknowledged principles* to their just *inferences* and *conclusions*.

It has pleased God, from whom only spiritual and eternal good can flow, to ordain a particular method in which he engages to impart that good for the sanctification and salvation of mankind. In order, therefore, to the enjoyment of a reasonable and evangelical hope of these blessings, they must be sought in this appointed way. This way is, faithful union and communion with a society divinely established, and distinguished in Scripture as the Church or body of Christ. By being duly admitted its members, men are placed in the covenant-relation to God, in which he gives them, on certain conditions, a title to the benefits of Christ's mediation. The means and pledges of this title being effectual, are the sacraments, services, and ordinances of this Church. For the administration of these, a divine commission was originally given to certain men, and has been handed down, in the way established for that purpose, to the present day. The spiritual and eternal blessings of redemption, therefore, are to be sought through the sacraments, ordinances, and services of the Church, thus administered. And what, on this subject, is the duty of one, is obviously the duty of all. Hence arises an important department of Christian unity, or all seeking the mercy of God, which all require, in the one way which he has ordained—all waiting on the one ministry which Christ has appointed, in devout application to the sacraments, services, and ordinances of his Church.

Unity is represented in Scripture as an essential characteristic of this Church. It is the "one body" in which the sanctifying and saving influences of the "one Spirit" are to be experienced—the "one hope" of our "calling" cherished—"one Lord" adored—"one faith" maintained—"one baptism" of regeneration enjoyed—"one God and Father of all, who is above all, and through all, and in" us "all," to receive the homage of his covenant-people. It is the one Church which is the pillar and ground of the truth; and through the ministry of which, established "for the perfecting of the saints," and "the edifying of the body of Christ," we are to be kept from being "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," and "grow up into him in all things, which is the head, even Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Such is the scriptural view of the nature and benefits of the Church. These can be attached to it, not by any inherent virtue which it may possess, or moral influence which it may exert, as an association of men formed by them for holy purposes; but only by the positive appointment of God himself. It is His pleasure that the Church should be his instrument for promoting these ends; and that in order to the enjoyment of them, so intimately connected with the due service of their God and Saviour, and with their own spiritual and eternal good, no merely moral or spiritual affection is sufficient; but men must seek them in the way thus marked out—through this one Church, which stands alone among all communities of men, however holy the design of others, or however pure the intent, or upright the means, in their prosecution of that design—which stands alone, among all communities of men, as the body to which the promises are made.

It becomes then a matter of serious inquiry, and not as the profaneness of the world would brand it, one of inferior moment, unconnected, or but loosely connected, with the precious truths and duties of the Gospel, and even unfavorable, if much heed be given to it, to their godly influences, and their vital efficacy—it becomes a matter of serious inquiry, as serious as God's authority, Christ's atonement, and the holy Spirit's promised renewing and sanctifying influences, can make any subject, how are we to know that we are in this Church, and thus in the appointed way of mercy and salvation; in other words, what is essential to constitute any particular community of Christians a part of this *one Church*, and thus a participator in its privileges and blessings. Is that communion, every one should seriously ask, to which I belong, of this character?

This is a question of fact, and is to be determined, not by any principles of religious unity which we may deem holy, interesting, or useful; but solely by such as have the clear warrant of the word of God.

Now it is obvious, by the fullest testimony of that word, that this one Church, of which such glorious things are spoken on its inspired pages, is an outward and visible society. Consequently, no bond of union merely internal can make a man, or a body of men, a part of this Church. Their faith, their experience, their affections, may be in perfect unison with those of the true members of the Church, and yet they will not be thereby placed among their number; for connection with a visible community must be visibly effected and preserved.

Ever since the world began, God has been pleased to require of men, not merely an internal and spiritual, but also an outward and bodily worship. And this clear indication of the divine mind should be a sufficient answer to all the cavils which man's weak and vain judgment, in its ungodly resistance of the Holy Spirit's will and wisdom, may raise against the binding obligation on a truly Christian conscience, of forms and order in religion. Indeed, such is human nature, and thus so fully do providence and grace harmonize in our heavenly Parent's care for our best interests, that without external form and order, and that observed, not merely voluntarily, but for conscience' sake, true evangelical spirituality cannot be maintained. It will either evaporate, and leave nought behind but a dull lifeless residuum, Christian but in name, infidel in reality; or run loose in all the demoralization and ungodly influences of confused and untrammelled excitement. While man is in the body, he must, to be the true and consistent servant of God, act upon a religion of outward form and rule, as well as of inward affection and devotion.

Union, then, with the Church, by conformity to its outward characteristics, is essential to the true service of God, the maintenance of the vital piety of the Gospel, and the seeking, with any warranted hope of success, of the great and precious blessings designed by the mediation of our Lord and Saviour Jesus Christ. These characteristics of the Church, it appears from Holy Scripture, understood according to the best rule for interpreting it, the Catholic principles and usages of the first Christians, are its ministry, sacraments, and worship. Where these are, according to the institution of Christ and his apostles, and are maintained in connexion with the true faith, there is the Church in its evangelical soundness.

To determine, then, whether we are in that true Christian unity which is formed by union with the Church of Christ, we must bring the ministry, sacraments, worship, and faith, of the body of Christians of which we profess membership, to the test of Scripture and primitive catholicity. If they accord with these, in being members of that community, we are members of the one, Holy, Catholic, and Apostolic Church.

Of course the catholicity of this body, or its extension over the world, requires that it be divided into distinct portions or branches. Each of these is to preserve its unity with the others, and with the whole, by preserving the divinely appointed ministry and sacraments, maintaining worship on the principles of the Gospel, and holding and dispensing the true evangelical faith.

With these essential characteristics, the different national branches of the Catholic Church, it appears from Holy Scripture and ancient authors, are competent, respectively, to make all needed arrangements for their special government and discipline. The great principles of Christian unity, however, require that they maintain among themselves a holy fraternal intercourse, and cherish for each other that mutual confidence and affection, becoming fellow-members of Christ, which will secure the recognition by each of the official transactions of the others.

The ministry of the Christian Church having, by its Divine Head and Lord, been divided into three orders, with the chief pastoral relation, supremacy in government, and the power of conveying the ministerial commission, confined to the first; it follows, that each branch of that Church must, in order to its completeness as a member of that body, and thus its preservation of true Christian unity, have this highest and most essential grade of the ministry. We accordingly find that the greatest stress was laid upon this in the first and purest days of Christianity. The Bishop—this chief officer of the Church—was considered essential to its very being, and communion with him, acknowledgment of his pastoral superiority, and submission to his legitimate authority, inseparable from true religion.

The particular district over which each Bishop presides, and the manner of his election, have always been regulated by the authority of the Church; and thus the particular member of the highest ministerial grade under whom each minister and member of the Church is placed, duly and orderly determined.

Every such district or diocese forms, in a scriptural and primitive qualified sense of the term, a distinct Church. A union of such of these Churches as exist in the same nation, or larger region of country, under a common liturgy and system of internal government, and in councils, synods, convocations, conventions, or the like, has been, from primitive times, a wholesome regulation, tending to promote harmony and mutual benefit.

Christian unity, therefore, on Evangelical and primitive principles, requires that individuals be admitted into the Church by the sacrament of baptism, and maintain communion with it by uniform and consistent attendance on the services of its proper ministry; that the several branches of this Church maintain allegiance to their respective Bishops; and that all, in humble and uncompromising reception and adoption of the great Catholic principles of the Church, submit also to such regulations of order and discipline as may, with due authority, be ordained.

This Christian unity, besides being conscientiously maintained, should be guarded and strengthened by all good Christians—by the general consistency of their character and conduct. Schism, or a violation of this unity, by separating from the Church, or causing parties in it, is declared in Scripture, and was held by the primitive Christians, to be a great sin, and therefore inconsistent with a sincere Christian profession. This sin may indeed be committed under circumstances rendering it more the misfortune than the fault of its subject, and therefore—there is the delightful persuasion—be recommended, for Christ's sake, to the forbearance and mercy of the great Judge. But still, it is a sin; for the word of God declares it such. And upon the just and allowed principles of both religious and moral law, whatever abets or encourages it, partakes of its sinful nature. The conscientious preservation, then, of Christian unity, will lead to that consistency of deportment which withholds all encouragement to departures, in ministry, sacraments, worship, doctrine, or discipline, from those which are connected with the unity of the Catholic Church, and of that branch of it to which, in the course of Providence, we may be united.

And besides the edification of her members, and their preparation for heaven, for which the Church was established, she also appears from holy writ to have been designed as God's instrument for extending true religion, and increasing its influences in the world. The genuine spirit of Christian unity, therefore, will dictate such efforts for this great and good purpose as promote *her* efficiency therein; strengthen her legitimate bond of union; and maintain the connection, established by God himself, between her and the religion of which she is the appointed guardian and dispenser, and of the blessings and rewards of which she is entrusted with the means and pledges.

(*To be concluded in our next.*)

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New York, Dec. 12, 1840—tf

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December 5—tf.

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Sept. 29, 1840. eow6m

CHURCH ALMANAC FOR 1841,

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Oct 17 Thomas C. Butler, Agent.

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HAVE THIS DAY PUBLISHED

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Dec. 19.

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AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

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July 9, 1840.—y

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Terms—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.

Troy, Oct 1, 1840—tf

CHURCH ORGANS AND PARLOR ORGANS.

HENRY ERBEN, No. 172 Centre-street,
offers for sale
ELEVEN CHURCH AND PARLOR ORGANS
varying in price from $350 to $1,000, which he will dispose of on accommodating terms. Oct 10—tf

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. Brunner, No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union.

March 28. tf

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

PUBLISHED, AND FOR SALE BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
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" " " 2, "	2 00
" " " 3, "	2 75
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Questions on the S S Books, "	6 50
First Truths, "	3 00
Catechism No. 1, (Scripture Catechism,)	1 75
Catechism No. 2, (Catechism broken into short questions and answers,)	3 00
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers,	12 50
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Church Catechism, "	1 50
Manual of Short Prayers for Children,	2 75
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A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library 63 vols. 18mo.—nett price 20 cents each.

The Juvenile Library, 5 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
John W. Mitchell, Treasurer, or
Daniel Dana, Jr., Agent.
Union Depository, 28 Ann st.

New York, May 1, 1840.

THE CHURCHMAN,

EDITED BY
THE REV. SAMUEL SEABURY, D. D.,
And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.

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I am happy to know that the Churchman is increasing in favor with the serious and intelligent portion of the community; and cordially recommend to my Diocese its continued and enlarged patronage. No family should be without it.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, December 18, 1840.